

*(Very scarce)*  
C O N F U S I O N

W O R S E

C O N F O U N D E D ;

R O U T O N R O U T ;

OR,

THE BISHOP OF G——R's

C O M M E N T A R Y

UPON RICE OR ARISE EVANS'S

E C H O F R O M H E A V E N

Examined and Exposed.

BY *INDIGNATIO.*

*Rev. Dr. Tylor (Rev. Dr. Hurd.)*  
Cum omnibus in rebus Temeritas in assentiendo Errorque turpis  
est; tum in eo loco maximè, in quo judicandum est quantum  
auspicijs, rebusque divinis, Religionique tribuamus.

CICER. de Div. Lib. I.

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[PRICE ONE SHILLING and SIXPENCE.]

CONFUSION

Worse

CONFUSION

ROUT OF ROUT

THE BRIDGE

CONFUSION

FOR THE

CONFUSION



CONFUSION

CONFUSION

CONFUSION

CONFUSION

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CONFUSION



TO THE  
HONOUR'D MEMORY  
OF  
THOMAS EDWARDS,  
AND  
RICHARD RODERICK,  
ESQUIRES,  
THESE PAGES  
ARE  
DEDICATED  
BY  
THEIR OLD FRIEND,  
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JOHN WATSON

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# CONFUSION

W O R S E

CONFOUNDED, &c.

**I**T is a remarkable saying of the great SELDEN;  
“that *no man is the wiser for his Learning* ;”—  
that “*Learning* may administer matter to  
“work-in, or objects to work-upon; but  
“*Wisdom and Wit* are born with a man \*.” And  
I have never met with a stronger proof of this;  
than I did last summer, in the Appendix to Dr. *Fortin*’s  
Remarks upon Ecclesiastical History, Vol. I:  
wherein Bishop *Warburton*, who, as we are other-  
where informed, is one of the best scholars and most  
learned critics of the age †; has given us an ac-  
count of the visions of a *strange fellow*, called  
ARISE EVANS; together with a large Commen-  
tary upon them: which, we are told by *Æacus*,  
in a letter printed in the *St. James’s Chronicle*,  
February 23, 1771, Dr. *Fortin* was by some

\* *Selden’s Table Talk.*

† Dr. *Tho. Newton* on the Prophecies, vol. i. Dedicat.



fatality duped to accept-of. Be that as it may, we shall not easily find a better opportunity of examining Mr. *Selden's* opinion.

And if the reader considers; that the Bishop's Comment upon EVANS's Visions was written one hundred years after the visions themselves were clean forgotten: he will the more readily excuse the Examiner; if, in order to prove his point, he shall call-up from the dead the Comment itself: after its having had the good fortune to sleep in peace for about a fifth part of that time.

This RICE EVANS seems to be called a *strange* fellow, as the officers called the young prophet that anointed *Jebu* a *mad fellow* \*; for they believed him to be a Prophet, notwithstanding. And Bishop *Warburton* considers EVANS in the same light; and speaks of his vision as a prophecy, which *astonishes all who fully consider it*; and of his friends hearing it spoken of in terms of astonishment †.

As to the character of this Dreamer; the Bishop has proved him to be an impudent Knave, by his own confession; in a quotation from his tract, called *an Echo from Heaven*: the words of which the Bishop has transcribed; because, he says, it contained an *uncommon fetch of Wit* ‡; though it might more properly be stiled an impudent piece of Prevarication and Knavery. However, his Lordship might perhaps think otherwise; for it jumps-in so exactly with his own account of the double doctrine of the Philosophers, that it seems very probably to have given him the first hint of his hypothesis.

\* 2 Kings ix. 11.

† Remar. p. 377.

‡ Ib. p. 80.

“ There

“ There are two confessions, says EVANS,  
 “ subscribed by my hand in the city of *London*;  
 “ which, if not now, in after ages will be con-  
 “ sidered. The one was made at the *Spittle*, and  
 “ subscribed with the *right* hand, in the afore-  
 “ said vestry, before Sir *Walter Earl*; and that  
 “ is a confession made by the *inner* man, or *new*  
 “ man. The other confession is a confession of  
 “ the flesh, called the *outward* man, or *old* man;  
 “ and this confession I made before *Green*, (the  
 “ Recorder) and subscribed with the *left* hand:  
 “ as the difference of the writing being compared  
 “ will make it appear. I know, the Bench and  
 “ the People thought I recanted; but, alas! they  
 “ were deceived \*.”

This is the knavish doctrine of the Bishop's Prophet; and his Lordship would fain fasten the same kind of knavery upon the antient Philosophers: because, forsooth, their *private* lectures were different from their *public* ones. The private ones, being more accurate, concise, and scholastick, were particularly designed for the instruction of their scholars or students: The others, which were drawn up in a more diffuse, plain, and popular style, were read publicly to all, that should think proper to attend them. Upon which the Bishop, full of his prophet EVANS, might imagine; that the nature of these lectures being *different*, they must certainly *contradict* one another; as EVANS's confessions did: and from thence be led to form his hypothesis upon the same plan; viz. that what they read privately, was the philosophy which they *believed*;

or, as EVANS would have said, the philosophy of the *inward man*, or *new man*; and what they read publicly, was the philosophy which they did not believe; or, as EVANS would have said, the philosophy of the *outward man*, or *old man*. You see, how these two great wits jump; and how the dreamer's confession is the Key, that has opened the door to the Bishop's grand system. So that there is no wonder his Lordship considered him as a brother wit.

It was by a like improvement of another hint, which might have escaped a thousand common geniuses unnoticed; that his Lordship formed his *Alliance between Church and State*: in which the people, considering themselves in a *religious* capacity, are supposed to contract with themselves in a *civil* capacity. This conceit, as Mr. *Edwards* observed, is ingenious; but is not originally the Bishop's: he is obliged for the hint to *Scrub*, in *Farquhar's Beaux Stratagem*; who considers himself as acting the different parts of all the servants in a family; and so *Scrub* the Coachman, Ploughman, or Justice's Clerk, might contract with *Scrub* the Butler, for such a quantity of ale as the other assumed characters demanded\*. And it was by some such great genius, that the small hint of the *Ruffle*, which was invented by the *French*; was so vastly improved among the *English*, by the addition of the *Shirt*.

Having thus introduced his Lordship to my reader's admiration; that I may begin my story well, as St. *Chrysostom* began sweetly, when he said, (ὦ γὰρ) sugar, &c. I shall do it in the Bishop's own words.——

“WELL but,—this man has, in the 77 and 78th pages of this *Echo*, printed for the au-

\* *Canons of Criticism*, ed. 1758, p. 261.



“ thor in 12mo, 1653, 2<sup>d</sup> Edition, with Ad-  
 “ ditions, a Prophecy ; which *astonishes* all who  
 “ carefully consider it. It is in these words :

‘ A Vision that I had presently after the King’s  
 ‘ death. I thought I was in a great Hall, like  
 ‘ the shire-hall in *Winchester* ; and there was none  
 ‘ there but a Judge and myself. And as I turned  
 ‘ to a window north-westward, and looked into  
 ‘ the palm of my hand ; there appeared unto me  
 ‘ a face, head, and shoulders, like the Lord  
 ‘ *Fairfax’s* : and presently it vanished again.  
 ‘ Then arose the Lord *Cromwell* ; and *he* vanished  
 ‘ likewise. Then arose a young face, and he  
 ‘ had a crown upon his head ; and *he* vanished  
 ‘ also. And another young face arose, with a  
 ‘ crown upon his head ; and *he* vanished also.  
 ‘ And another young face arose, with a crown  
 ‘ upon *his* head ; and *he* vanished also. And  
 ‘ another young face arose, with a crown upon  
 ‘ his head ; and vanished in like manner. And  
 ‘ as I turned the palm of my hand back again to  
 ‘ me, and looked, there did appear no more in  
 ‘ it. Then I turned to the Judge, and said to  
 ‘ him ; There arose in my hand *seven*, and *five*  
 ‘ of them had crowns :’ [observe here, that we  
 find only *four* young faces reckoned up ; and yet  
 the sum total given us is *five* :] ‘ but when I  
 ‘ turned my hand, the blood turned to its  
 ‘ veins ; and there appeared no more. So I a-  
 ‘ woke \*.’

It is observable, says Dr. *Jortin* ; “ that in the  
 “ first edition in 1652, EVANS reckons up *five*  
 “ young faces in his hand ; both by the tale,

\* Remarks, p. 381, 382.

“ and in the sum total.” But the Bishop, either because he is himself a gentleman of the *last Edition* \* ; or else because of his natural gravitation to Inconsistency, which he here interprets into a Prodigy ; chooses to make use of the *second* edition which specifies *four* faces in the tale, and counts them for *five* ; rather than the *first* edition, which is consistent throughout : whereas if it be supposed, as is most probable ; that the words, which had been so often repeated in the first edition, had by mistake been once omitted in the second edition ; as is very common, where the catch-words come over again in a line or two ; if this should be the case, all the Fat will be ignified ; and the Bishop’s critical skill thrown away in defence of the printer and the printer’s devil.

Let us now see what it was that EVANS apprehended to be the meaning of the vision in 1652. “ All, says he, that I apprehend by this vision “ is ; that, after Lord *Cromwell*, we shall have a “ King again in *England*.” But that any one of them was to be of the *Stuart* family, this deponent sayeth not.

The vision therefore contained nothing in it at first ; but what it was natural for any one to have dreamed, who had been thinking what might follow upon the King’s death ; viz. that we should have a King ; or, as he afterwards says, Kings again in *England*. Nor would there have been any great wonder ; if he had dreamed of the restoration of the *Stuarts*.

\* See the Note in the *Dunciad*, B. iv, ver. 567-

And is this all? Is this the *monstrum horrendum*, that *astonishes All* who carefully consider it? I answer, No. It has not yet passed through the critical forge; that can make any thing out of any thing. As EVANS left it, it astonishes *Nobody*; for he neither knew how to dream, nor how to apprehend after he had dreamed. But the Bishop's genius can supply those defects; and inform us, not only what he ought to have dreamed; but also what he ought to have apprehended: So that, how crude soever the subject was left by the first Projector; yet, after one of the best scholars and ablest critics of the age had undertaken to re-dream and re-apprehend, assisted by the freaks and megrims of a Mrs. *Abigail*\*, and the benefit of

*Aunts* prophesying, with accents terrible,  
Of dire combustion and confus'd events †;

I say, when our second-hand Dreamer and Apprehender, by the help of these advantages, had licked the Dream into the shape of a Prodigy; he must have been a stouter man than the *great and extraordinary Genius lately deceased* ‡, who could look upon it without wonder and dismay: *qui fixis oculis monstra natantia*, &c; and the Second Edition, as it now appears in all its glory, improved and commented upon by this professed Critic, deserves to be honoured with a new Title; which cannot be better worded, than in imitation

\* *Addison's* Drummer, or the Haunted House.

† See the Bishop's curious note upon *Aunts*, or Old Women; *Macbeth*, Act II. Sc. iv. p. 366.

‡ Supposed to be Mr. *Pope*. Rem. 384.



of a famous passage in *Victor's Chronicon*; as follows :

Jubente Antistite Imp. \* *Evani* gerræ germanæ, quanquam ab idiotis Agyr̃tis compositæ, recoquuntur & locupletissimo commentario illustrantur.

And it may be worth while here to observe ; that the learned Commentator upon ARISE EVANS'S *Echo from Heaven*, has very carefully followed the steps of his brother *Oldmixon*, in his Commentary upon "*Robert Nixon's Cheshire Prophecy at large, published from Lady Cooper's Correct Copy*;" who tells us, in the Preface, "This remarkable Prophecy has been carefully revised, corrected, and improved." And so Dr. *Jortin* informs us, it was managed at *Delphi*; "The Priestess had Priests, and Prophets, and Poets; to take down, and explain, and mend her gibberish †:" but he makes no mention of Bishops.

Well but, the next year, whatever maggot it was that then happened to bite, the Appre-

\* The word *Imp.* does certainly, in *Victor's Chronicon*, mean *Imperatore*; what it means here, does not so clearly appear. If we can depend upon a remark of Orator *Henley*, it may throw some light upon the difficulty: For a friend of mine hath a pamphlet, which he bought at the sale of the Orator's books; which is addressed, "To the most impudent Man living;" a title one would imagine the Orator would have been ambitious to have secured to himself; but he was too modest or too honest to attempt it, and has written upon it, with his own hand, *WARBURTON*.—The words in *Victor* are these: "Jubente *Anastasio* Imp. sancta Evangelia, tanquam ab idiotis Evangelistis composita, reprehenduntur & emendantur."

† Rem. 163.

hension of my Lord's prophet grew more vigorous and prolifick; and the Interpretation was carried farther, than had been before thought-of; that is, it was *mended* and *improved*; and declared, "That the generations to come may look  
 " for a change of the blood and of the name  
 " in the royal seat; after *five* Kings' reign once  
 " passed\*." And he quotes (*sed diis iratis, et Apolline nullo*) the following text of scripture:  
 " And the Lord said unto *Jehu*; Because thou  
 hast done well, &c. thy children of the *fourth*  
 generation shall sit on the throne of *Israel*†." Upon this our learned Critic comments; and tells us, "The Restoration of the Monarchy is plainly  
 " *predicted*; together with the crown's passing  
 " from the house of *Stuart* into another Family." And 'tis observable; that Commentator *Oldmixon* puffs *his* prophet *Nixon*, just in the same manner; and tells us, "He *foretold* the civil wars, the  
 " death of King *Charles I.*, the Restoration of  
 " King *Charles II.*, the Revolution, and the glo-  
 " rious war with *France*‡." How happy it was for these two Prophets; that one of them was a *Knave*, and the other a *Fool*! otherwise it is a thousand to one, whether either of them would have experienced the good fortune or good luck of falling into the hands of these judicious Commentators; this *par nobile fratrum*!

But, whatever *Oldmixon* was in *his* day, his Lordship *now* bears the bell *alone*; and even Envy must confess him to be the *Calchas* of the present age, not only in the interpretation of

\* Ibid. 382.

† II Kings x. 30.

‡ P. 1.

dreams ; but the knowledge of every thing that comes before him, past, present, and to come, exclusive of all other men ;

Κάλλχας Θεσορίδης, δῖωνοπόλων ὄχ' ἄριστος  
 \*Ὅς ἤδη τά τ' εἰνῶτα, τά τ' ἐσσόμενα, πρό' εἰνῶτα.

And the glavering compliment of the *Cornish* Critic is but his right and due ;

Τῷα γὰρ ἄμμιν ἔφηνας, αἳ' ὃ πάρος ἄνδρες ἴσμεν.  
 Ἀμφί τ' ἀθανάτους, ἀμφί τε ἡμιθέους †.

*Such stuff, as mortal men ne'er heard before,  
 Of Gods and Godlings, forms our Prelate's lore.*

“ Even his *Dulness* (as *Oldmixon* says of *Nixon*)  
 “ has something sacred in it ; and his Words are  
 “ Oracles.” Conscious of this, he plumes himself, and looks upon it as an invasion of *his* property and province ; if any man, besides himself, pretends to know any thing ; so that whoever dares to write or think, without *Justice Overdo's* warrant ; † he is a Gentleman of the *Dunciad*, a *Mushroom*, a Gentleman of the *Last Edition*, a *Grub-street Critic* \*, a Miserable, lost

† *Toup* in *Suid.* iv. 4.

‡ *Ben Johnson's* *Barth.* Fair.

\* *Dunciad*, B. iv. Note on the 567th line.

I must beg the reader here to take notice of a small mistake in his Lordship's philosophy. He tells us, as a Naturalist ; that a *Libeller* is nothing but a *Grub-street Critic* run to *Seed*. But this cannot possibly be fact ; because at the very time when his Lordship composed the libel here referred-to, *Dunc.* iv. l. 567, all the world knows very well, that he himself was in full bloom ; “ and bore his blushing honours thick upon “ him.” And it appears to demonstration, that he did not run to *seed* 'till many years after, from his making such a monstrous shoot since that time ; for all Naturalists are agreed, that no plant runs up any *higher* after *seeding*.



to shame, as a Man and as a Writer, an idle Blunderer <sup>1</sup>, an Ass <sup>2</sup>, ridiculously stupid <sup>3</sup>, and intolerably nonsensical <sup>4</sup>. — Bless me! how his Lordship foams at the mouth! One would imagine, by his rage and fury; that it was “*Oliver’s*” Porter broke out of *Bedlam*, with his breeches full of Bibles, roaring against the Whore of “*Babylon* \*” — *Ne sævi, magne sacerdos.*

But his *Fort* is in dreams and visions; or rather, when his writings come to be fairly examined, they appear to be little or nothing else.

Sometimes he reads of *Æneas’s* descent into Hell; and then he dreams, how the gates of *Tartarus* were opened; and all the *Eleusinian* mysteries are explained by what *Æneas* is supposed to have seen there. Here the Bishop fortunately falls-in with the very same quotations, which had been used by *Meursius* in his *Eleusinia*, in defence of the same dream; and mentions the name of *Meursius*, just as the learned Divine did the name of Archbishop *Tillotson* in the *beginning* of his sermon; and then very unsuspectingly continued the quotation to the *end* of it, and gained great credit. But in truth, *Æneas* had no business in *Tartarus*; nor were the gates of it ever opened to him, as the *Sibyl* plainly tells us:

Hic locus est, partes ubi se via findit in ambas;  
*Dextera* quæ Ditis magni sub mœnia tendit.  
 Hac iter *Elysum* nobis.

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<sup>1</sup> Warburton’s SHAKESPEARE, Vol. I. 110.

<sup>2</sup> \_\_\_\_\_ VI. 226.

<sup>3</sup> \_\_\_\_\_ II. 229.

<sup>4</sup> \_\_\_\_\_ III. 93.

\* Eachard.

His way, therefore, was to the *right* hand ;

————— at *læva* malorum

Exercet pœnas, & ad impia *Tartara* mittit ;

and the way to *Tartarus* was on the *left* : And thither *Aeneas* cast his eyes, and saw *Tisiphone* before the gate, and heard the groans of those within :

Respicit *Aeneas* subito, & sub rupe sinistrâ  
Mœnia lata videt. Stat ferrea turris ad auras,  
*Tisiphone*que sedens, pallâ succincta cruentâ,  
Vestibulum infomnis servat noctesque diesque.

But he did not stir a step that way ; nay, the *Sibyl* tells him, as plainly as words can express it, that he must not enter the gates :

Nulli fas casto sceleratum insistere limen.

However, she informs him, that she herself had been within ; and what she had seen there :

Sed me cum lucis *Hecate* præfecit *Avernus*,  
Ipse Deum pœnas docuit, perque omnia duxit.

You see, says she, *Custodia qualis vestibulo sedeat* ; What a dreadful creature sits as a guard before the gate : but the monsters within are much more terrible, *Sævior intus habet sedem* ; and, after giving an account of all that she had seen,

Hæc ubi dicta dedit *Phœbi* longæva sacerdos,  
the Poet makes her say,

Sed jam age, carpe viam, & susceptum perice munus.

But there is not a word dropt of their going into the *left* hand road, or returning from it, or any step taken, till the *Sibyl* had ended her speech ; which continues from the line 562 to 627\*.

\* See *Servius's* Notes.

But

But his Lordship does not always dream with such good company as *Meursius*: Sometimes he fancies himself in the *mines*; or, as he calls them from Mr. *Hales*'s translation, the *minerals*; with a whole troop of devils about him: And it is worth while to observe, how he employs them. He is criticising on these words of *Milton*,

—By him (i. e. *Mammon*) first,  
Men also, and by his suggestion taught,  
Ransack'd the centre—

Upon which his Lordship says; “*Milton* is exact, and alludes in a beautiful manner to a superstitious opinion generally believed among miners; that there are a sort of *Devils*, which converse much in minerals; where they are frequently seen to busy themselves in all the operations of the workmen; they will dig, cleanse, melt, and separate metals\*.” And here his Lordship very wisely ends his quotation. Upon which it is observable; 1st, That Mr. *Hales*, in his Translation from *Agricola*, does not call them *Devils*; but *Spirits*. The Bishop has made devils of them, to serve his own turn; and a pack of lazy devils they are,

Sponsi Penelopes, Nebulones Alcinoique, &c.

Hor. Ep. l. ii. 27.

And if he had translated a few words farther, his reader must have known it; for thus Mr. *Hales* goes-on, where his Lordship left-off; “yet, when they are gone, the workmen do not find there is any thing done.” Now who but his Lordship would have dreamed of ransacking the centre with such visionary workmen; *qui multum agendo nihil*

\* *Canons of Criticism*, p. 254.

agunt.



*agunt*? Had he raised the devils that, *Mahomet* tells us, were employed by *Solomon* in the pearl fishery \*; who could do a good day's work in building cities and palaces, and fetching rare pieces of art from foreign countries, and the like; they might have done him some credit: but he seems to have raised up these, merely to give them *sinecures*. However, it is very excusable; if we consider, that they are his Lordship's *own* children, the offspring of his *own* brain; and so very like him; as we find from what follows. "So, says Mr. *Hales*, it fares with a great multitude, who thrust themselves into the controversies of the times; they write books, move questions, frame distinctions, give solutions, and seem sedulously to perform all whatsoever the nature of the business requires; yet, if any skilful workman in the Lord's mines shall come and examine their work, he shall find them to be but *spirits* in *minerals*; and that with all this labour there is *Nothing* done †."

Many other pretty fancies and dreams his Lordship has published, in his learned romances

\* See *Sale's Koran*, ch, 21. p. 271.

We are told in the account of Lord *Anson's* voyage, ch. 8. of a large kind of flat fish; which is supposed to destroy the pearl-divers, by clasping them in their fins. From whence I conclude that king *Solomon*, considering this service as a kind of forlorn hope, made use of these water-devils to save his own men. But since the divers found out the method of disengaging themselves from the embraces of these Mermaids, by sticking a knife into their bellies, as we are informed in the same book; the water-devils were discharged, as of no farther use in that trade.

† *Hales' Remains*, p. 45.

and

and ingenious novels, as Mr. *P*\*. calls them; which have afforded much *Entertainment*, and very little *Instruction* to the world; especially his great work of *Divine Legation*†, which probably he intends to dream upon all his life-time.

But I must return; to consider how the restoration of the *English* Monarchy, and the crown's passing from the *Stuarts* to another family, can with any appearance of propriety be said to be here *predicted*.

The Angels spoken-of in the Scripture, who represented the Visions, did frequently give the interpretation of them; but nothing of that nature is pretended here. The interpretation given by EVANS, was no part of the vision itself; but merely an arbitrary interpretation of a dream, a year after it was dreamed; and merely a *conjecture* at most. So that his Lordship is as much

\* Dr. Sykes' Exam. of Mr. Warburton's Account of the Conduct of the old Legislators, p. 1.

† The *Divine Legation* is hitherto an imperfect half-formed animal; notwithstanding its enormous size of 2014 pages. Such a portentous creature puts the Christian world into some concern; what *Religion* he is to be brought up in, or into what *mysteries* he is to be initiated.

Some tell us, he will be received into the *Christian* church; among the *Pithecii*, whom his Lordship "has christened, as it were by the addition of *Jackanape*." See Canons of Criticism, p. 117. Others compare him to *Ephraim*; of whom *Hosea* (vii. 8.) says, *Ephraim* was as a cake on the hearth not turned; baked on the one side, and raw upon the other: that is, in point of religion, was partly a *Jew*, and partly a *Gentile*. *Birkbeck's Protestant Evidence*; To the Reader.

put

put to it for a *Prediction* here; as he was, when he invented one out of *Plato's Gorgias* \*.

But supposing it cannot be proved, from what EVANS has said, that the restoration of the monarchy, together with the crown's passing from the house of *Stuart* into another family, was absolutely *predicted*; surely his Lordship can prove, that it was *hinted* at.

No, truly; it is entirely his Lordship's own fancy. There is not the least hint in EVANS; either that the five Kings, who followed one another in his hand, were to be of the house of *Stuart*; or of a restoration of that family. If there had been any such hint, *actum esset*; we should be worried and be *fouled* † by his Lordship without mercy; for, according to his definition of a *hint*, it signifies a prognostic ‡: And if so great a genius could not generate a prognostic into a prediction ||, it would be very hard indeed.

\* The words in *Plato* are, ἐκείνη ἡμέρα δικάζοντες ἢ ζυμᾶσθαι τελευτᾶν *sitting in judgment on the day the criminals were to die*; but, in order to make it a prediction, he has translated it, *predicting the day of the criminal's death*. See *Sykes on the Double Doctrine*, p. 147.

† *Fouled*, a word of his Lordship's, signifying trampled upon, trod under foot. See his *Shakspere*, vol. vi. p. 537. *Canons of Criticism*, p. 196.

‡ *Ibid.* vol. i. p. 30.

|| *Quum jam occupatus erat in generando quod concepisset.*  
*Cic. de Div.* 39.



But the original Dreamer seems rather to point-out to us the Succession in the race of *Cromwell*; than in that of *Stuart*. For if the Kings following one another signified, that they were to be of *the same* family; their following *Cromwell* was a sign, they were to be of *his* family. If any thing else had been mean'd, notice should have been given of it; between the vanishing of *Cromwell*, and the appearance of the first young face: but there is no such notice given; and they followed *Cromwell*, just as the Children of *Banquo* are represented in the Tragedy of *Macbeth* as following *Banquo*.—And if the quotation from the book of *Kings* is to be considered as an explanation of this matter; the promise is manifestly made to *Cromwell*. The words are these, “ And the  
 “ Lord said unto *Jehu*; Because thou hast done  
 “ well, in executing that which is right in mine  
 “ eyes; and hast done unto the house of *Abab*,  
 “ according to all that was in my heart; thy  
 “ children of the *fourth* generation shall sit on  
 “ the throne of *Israel* \*.” The promise, therefore, in the book of *Kings*, was not made to the royal family that was expelled; but to the family that expelled them. So that, if EVANS had prayed his *Pible* from one end of it to the other, and the Bishop had lent him a hand; he could never have fixed upon a more unlucky Text, to serve the cause of the Cavaliers; from *Genesis* to the *Revelation*. And thus the Bishop's first Whim seems to be upon the Totter; viz. “ that his  
 “ Prophet EVANS, finding on his arrival at *Lon-*  
 “ don that Inspiration was all running one way;

\* 2 Kings x. 30.

“ projected to make a diversion of it from the “ *Round-heads* to the *Cavaliers* :” (all which is mere systematical whimsy ; for his Lordship knows no more of the matter, than the Child unborn ; however, he goes on, like blind *Bayard*, with as much Courage and Confidence as a *Lynceus* ; ) “ and so, says his Lordship, he set-up for “ a Prophet of the *Cavaliers*.” *Quo teneam vultus mutantem Protea nodo?* Was he a real Prophet ; or an Impostor ? *Responde : quid taces?*

Σὺ δ' εἰς τοσῶτο τῶν μανιῶν ἐλήλυθας,  
Ὡς ἀνδράσιν πείθειν χολῶσιν \* ; —

Or is your Lordship under the double Curse, *Nec Sapere nec Fari ut possis quæ Sentias?* Besides,

If the appearance of these five Kings denoted lineal Succession ; then I argue, that EVANS had no reason to conclude, from any thing he saw ; that at the end of the fifth King's reign, the lineal Succession would be broken : because five Kings in a lineal Succession, without any future interruption hinted at, ought rather to have conveyed to the Visionary, the general notion of a continuance in the same line ; than any notion of an interruption afterwards : five generations extending as far as the Prophecy could be reasonably supposed to extend,

The Bishop's next Fancy is, “ That the Prophet “ at first sight seems to be in doubt about the “ number of Reigns before that Event † ;” i. e. before the Crown's passing from the house of *Stuart* into another Family. But EVANS had no

\* *Aristoph. Neph. Act iii. Scene 1.*

† Remarks, p. 383.

notion of any such Event; He never hints, that the house of *Stuart* was to be restored; and consequently could not be doubtful about the *number* of Reigns, before the Crown should depart out of it.—Indeed, by the first Canon of Criticism, “ the professed Critick has a right to declare; that “ his author *wrote*, whatever he thinks he *ought* “ *to have written.*” And by this Rule, the Bishop may make him doubt when he pleases. I allow the *Authority*; and only question the *Reasons*, that are brought in proof of the Fact.

His Lordship tells us, in order to render this Crotchet the more plausible; that “ EVANS “ reckons-up in his hand only *four* Successions “ to the Monarchy; yet in his Speech to the “ Judge he calls them *five*. In his interpretation, he says, the change shall be after the “ reign of *five* Kings; and yet referring in the “ Conclusion to the Text in the second book of “ *Kings*, we are brought back to the number “ *four*\*.”

This is all Artifice and Imposition; but “ a “ professed Critic is allowed, by the twenty-second “ Canon, to misquote himself; or any body else.” EVANS never reckons *four* Successions to the Monarchy; but always *five*. Even in the second Edition, when the Printer had omitted *one* King, and consequently there were but *four* in the *Tale*, yet he does not call them *four*; but, when he gives the Sum in the *gross*, he calls them *five*; as he does in the first Edition, where that omission was not made. So that there is not the least appearance of any doubt in EVANS upon this

\* Remarks, p. 386.



point; but merely a blunder of the Printer's: which made Dr. *Jortin* suspect the second Edition to be a Forgery. — And when his Lordship says, we are brought *back* to the number four; 'tis as errant Legerdemain, as ever was attempted; in order to make us believe we are brought *back* to something that was mentioned *before*: whereas the number *four* is mentioned but once, and that is in the Text of Scripture \*; and neither in the Dream, nor the Interpretation of it: and it does not even there relate to four *Kings* or four *Successions*, but four *Generations*; and we are never brought *back* to it. So that what is here said can only be defended by the twenty-fourth Canon; “ that  
 “ a professed Critick may dispense with *Truth*; in  
 “ order to give the world a higher idea of his  
 “ Parts, or of the value of his work.”

But his Lordship says, “ It is *this very* circumstance that makes the *prodigious* part of the  
 “ affair †; and there was something more in  
 “ this matter. The Succession of the house of  
 “ *Stuart*, during the Course of these four generations, (which *never existed*) was disturbed;  
 “ and *that* Circumstance our Prophet hath distinctly marked-out. The four crowned heads  
 “ he saw in his hand, denote *Charles II*, *James II*,  
 “ *Queen Mary*, and *Queen Anne*. They are  
 “ afterwards called *Five*; and so they were.”

What does his Lordship mean by *afterwards*? They were *always* called *Five*. But to go on. *They are afterwards called Five; and so they were.* What! were the *four* Crowned heads which he saw in his hand, (according to the second Edition) called *five* crowned heads; and were they really

\* 2 Kings x. 30. † Remarks, p. 383, 384.

*five* ? Yes, they were ; and the reason his Lordship gives for it is unanswerable ; viz. because another crowned head was added to them. “ For “ King *William* III shared the Sovereignty with “ Queen *Mary*, and reigned alone after her.” Or thus :—“ When the Prophet reckons the “ Reigns, King *William* comes-in; and then they “ are called five.” For  $4 + 1$  make 5 ; ergo,  $4=5$  : Q. E. D.

Well, but if the *four* faces were *five*, how come they to be no more than *four* ? It would be sufficient here to answer, by quoting the sixteenth Canon of Criticism ; that “ a professed “ Critick may contradict himself ; for the sake of “ shewing his critical skill on *both* sides of a “ question.” But the answer his Lordship gives is ; that, “ King *William* being of another Family, “ when the Succession in the house of *Stuart* is “ reckoned up, he could not be numbered ; so “ they must be there called *four* \*.”

But though his Lordship is so peremptory, that upon this account they *must be* called *four* ; yet, as I have observed, they never *are* called so ; either for that, or any other Reason. And his double reckoning, one for the Race of *Stuart*, and another for the Succession of Kings, is a megrim of his own : for it does not appear, as I have observed before, that the Race of *Stuart* was ever thought of by EVANS ; or any distinction between the *Race* of Kings and the *Succession* of Kings.

On the contrary ; the Notion, that the heads with Crowns denoted the *Stuart* family that was

\* Remarks, p. 384.

to succeed *Oliver's* Protectorship; is absolutely inconsistent with the Circumstances of the dream itself: and if so, the Criticism upon it comes under the ninth Canon; viz. "a professed Critick" "may interpret his author so, as to make him" "mean directly contrary to what he says." For the Dream supposes all the heads which were seen, to have been the heads of young *Men*; whereas the Commentary interprets two of them to be the heads of *Women*. But what does such a slight Objection as this signify to an all-powerful Critick, who can make *Men* out of *Monkeys*! \*

For, in the first place; He may argue, *a fortiori*, from his curious note in the *Tempest*; that if such a strange *Beast*, or such an odd *Fish*, as *Caliban*, can make a *Man*, (that is, as his Lordship explains it, *be made into a man*;) how much easier must it be to make *Men* out of *Women*? And,

2. This will appear to be the easier; if we consider the method by which the feat was achieved. His Lordship tells us, "Our Countrymen have been always ready to make Denizens of the whole tribe of the *Pitbeci*; and compliment them with the *donum Civitatis*." Now if *Monkeys*, *Baboons*, and *Mantygens*, and the whole race of the *Pitbeci*, who were all private persons, were made *Men* by the *donum Civitatis*; what should prevent the two female *Aspirants* †, *Mary* and *Anne*, who reigned over so many

\* *Warb. Shakes.* vol. i. p. 43. Canons of Crit. p. 115.

† *Female Aspirants*: so his Lordship calls the young women who are Candidates for his Confirmation.



Cities \*, from expecting the same Indulgence?  
But,

3. Let us suppose the worst that could happen ; that the Mayor and Aldermen of the several *Cities* should *ride resty*, and refuse the Ladies what they had granted to the *Pitbeci* ; yet even then, his Lordship, who has received the *Pitbeci* into the *Church*, and “ *christened them by the addition of* “ *Jackanape*,” might make the Ladies into Men by his own Authority ; for why should not the Benefit of *Clergy* extend as far as the *Donum Civitatis* ?

4. It may be farther said ; in Favour of the Ladies, and as a Caveat against the *Pitbeci* ; that the *Ladies* never were accused of *Heresy*, but the *Apes* are notorious for it ; as we find in a learned Commentary on 1 *Kings* x. 20, quoted by Dr. *Jortin* in this very book †. And though the Doctor tells us, the Commentator “ bears too hard “ upon the poor Ape ; who is an *Occasional Con- formist*, and an Imitator of his Betters :” yet even here the Ladies have the Advantage ; as being both of them good *Churchmen*.

5. To shew his Lordship’s knowledge in the Languages, (a thing very much *doubted*) he may here call-in the assistance of the *Greek* ; and inform us, that though one woman *alone* may be found upon Examination to be of the feminine Gender ; yet when two of them are got together, the Case

\* His Lordship translates *falli in religione* Civitates, that *Cities* should be deceived in Religion ; which gives the Ladies more chances, than if it all depended upon one *State*.

† *Rem.* p. 240.

is altered; and it may be safer to let them pass for honest men: as ἡ γυνή in the singular is feminine, and τὴ γυναικί in the dual is masculine \*.

Sixthly, (For reasons are as thick as blackberries; and there would be no end of them, if I should go on:) his Lordship may acquaint us from History with a Case directly in point: viz. when the Queen of *Hungary* had made an elegant and affecting Oration to her Nobles, they declared aloud with one Consent; *Moriemur cum Rege nostro Teresa Mariâ*.

Lastly, I might here observe, with regard to King *Anne*; that the business is already done to his hand, in a Sermon of Bishop *Sherlock's*; preached before the House of Commons on May 8, 1713--14. He tells us, "the Subject of "the day is the Accession of our Prince to the "throne." (viz. Prince *Anne*, p. 4.) And again; "Our Prince disliked not the Church of *England*," &c. (p. 20.) In short; the Glory of a female Prince was so high, in the reign of Prince *Anne*; that the Bishop acquaints his Congregation, "that if any future King should prove unfortunate, *Britain* perhaps, grown Superstitious, will wish he had been a *Woman*." Now, whether *Britain* had made the Bishop her Confidant; or whether the Bishop, from his great Sagacity, had observed that the old Lady began to

\* There are many other ways of making Men, if these should fail; though not all equally expensive. Sixpence a day would have made a Man of *Quince*, *Flute*, *Snout*, *Starveling*, or *Bully Bottom*. (*Midsam. Night's Dream*, Act iv. Scene 4.) The Bishoprick of *Glocester* made a Man of Dr. *W. W*; and the Popedom, of Cardinal *Joan*.

dote; it is certain, the Observation was well timed; and helped forward his Lordship's business. *Hæ tibi erunt artes!*

But to proceed: EVANS says; "The Generations to come may look for a change of the Bloud and of the Name in the royal Seat, after five Kings' reign once passed." And how has this been fulfilled? Did not the change in the Name and in the Bloud happen at the Revolution? Why truly, in answer to this, we are taught to consider the Revolution merely as a disturbance in the Succession of the house of *Stuart*; and not as a change in the Bloud and Name; though it is owned at the same time, that King *William*, who was of the house of *Nassau*, reigned alone: and this happened, before the Succession or *reign of five Kings once passed*; for King *William* himself is allowed to have been one of the *five*. Now if the Revolution be not a Change of the Name and of the Bloud, but merely a Disturbance in the Succession; neither was the Succession of the present Family any more than a Disturbance in the Succession; for *William* was grandson of *Charles* the First; and *George* the First the great-grandson of *James* the First.

"The Key to this explanation, says his Lordship, is the Text that he (EVANS) concludes "with." (2 Kings x. 30.) But it does not appear from what EVANS has said, that this Text was any thing more than an Allusion. However, as it serves to create more difficulties, if considered as an explanation; our learned Critick has thought proper to make it the Key of the whole; but is forced to *pick* the Lock at last.

He



He tells us, "The Succession of the house of *Stuart* was during the Course of *four* Generations." But where are these four Generations to be found? The two in *Buckram* we can account for easily enough. *Charles II*, and *James II*, were of the *first* Generation; *Mary* and *Anne* were of the *second*. But where are the two in *Kendal Green*? Will his Lordship's Legerdemain palm another *James* upon us; and give us the Chevalier *Charles-Edward* and his brother the Cardinal of *York* for the *third* Generation? But where are their Children to be found; to make out the *fourth* generation? Has his Lordship married either of them privately; or must we seek for them among the Sons of *Merops* \*?

If these are the third and fourth Generations, how have they *succeeded*? May all the enemies of the Protestant *Succession* meet with such *Success*!

What is all this Dream, then, but mere Confusion; formed of the same Stuff that other Dreams are made of? And what advantage has this wild offspring of a Knavish brain gained at last; by having one of the best Scholars of the age for its nursing Father, and one of the best Criticks for its nursing Mother? He or She (for Criticks, *quâ* Criticks, like the *Trojan* Horse, are either male or female;) may smile upon the Centennial Darling, and sing him the Lullaby in the *Pollio*;

Incipe, parve Puer, risu cognoscere Matrem;  
Incipe, parve Puer; Cui non risere Parentes,  
Nec Deus hunc Mensa, Dea nec dignata Cubili est.

---

\* i. e. Bastards or base-born, *Warb. Shakef.* vol. i. p. 213.

But

But will never be able to confer Inspiration upon him; or introduce him into the company of the Old Prophets, whether Jews or Christians: tho' so amazingly desirous of it. For surely never was a Mother so fond of her adopted Child; not even the Shepherd's Wife who suckled *Cyrus*; for she only exposed her *Son*, to save *Him*; but our great Critick has exposed *Himself*: and not only *Himself*, but his Followers; for, in order to gain Profelytes to his opinion, he imitates the *Carpocratians*; of whom we are informed by Dr. *Jortin*, that they "seem to have gone about in quest of *Fools*; whom they had the art to turn into *Madmen*: an Art, which is not to be reckoned among the *Deperdita* \*."

I entirely agree with this learned Writer, that the Art is not yet lost; and I will venture to prophecy, that it never will be; while there re-

\* Rem. p. 70.

Mr. *Pope* and his Lordship seem to have had this Art in their heads; when they erected a *Foundery*, which they call the *Dunciad*; in order to change Fools and Madmen into *Blunderbusses*: which they did for some time with Success. But when they became so lost to Shame; as to make the experiment upon all the Men of Learning, Sense, and Virtue, who did not bow the knee to *Baal*; their Credit became so absolutely bankrupt; that the very Fools and Madmen began to appear in higher characters than they had ever done before; being looked upon in a respectable light upon account of such good company.— Give me leave to imitate the words of *Socrates* on this Occasion: *Hæc commoratio mediocris vobis videri potest? ut vero versari cum Clarkio, Bentlejo, Hoadleio liceat, quantumlibet ingenti bardorum turbâ inte fusa, quanti tandem æstimandum? Equidem sæpe emori, si fieri posset, vellem; ut ea quæ dico mihi liceat invenire. —*

Oh! may my little Bark attendant sail;  
Pursue the Triumph, and partake the Gale!

main

main Men in the world who are easy to be imposed upon; and Others, who think to gain a Character by imposing upon them, and availing themselves of their weakness. But if great Wits are so nearly allied to Madness, as is generally said; the *fool-renowned* \* *Carpocratians* themselves, who spend their time so ingeniously, seem to be in as much danger from the peculiar nature and Superfœtation of their *Wit*; as their Profelytes do from their *Folly*. It was but a hair-breadth 'scape his Lordship himself had, some time ago: the Symptoms were strong upon him; and he was saved merely by the uncertain sense of the word *Insanus*; which was interpreted in his Favour. And although he may now think himself out of danger; yet as long as his *Hebræophobia* lies upon him, and he continues to talk wildly about *free Will*, and the *immaculate Conception*, and the *Collation* of the *Hebrew MSS*,† I shall never think him quite Sound; and hope he will never look back upon the precipices he has passed, and the terrifying achievements † he has attempted; lest they should affect his brain too strongly.

Consider but his present *Adventure* ‡—That I may speak in his Lordship's *unaffected* Stile: Not

\* "A compound epithet, in the Greek manner; *renown'd* " by *Fools*, or *renown'd* for making *Fools*." Dunciad, Book IV. Verse 371. Note.

† Dr. Fortin observes, in his *Life of Erasmus*; "that it shews a *meannefs* of Spirit in a man to *decry* works which he is not able to *imitate*; and to make those Persons odious, who are employed in giving Instructions to the Public on important Matters of which he knows NOTHING." P. 74.

*Hic niger est; hunc tu, Romane, caveto.*

‡ His Lordship, speaking of the Descent of the Holy Ghost, tells us; the Sacred Historian thought proper to give us a circumstantial



content to take the First edition of EVANS's dream into his patronage, where all is plain, and easy, and consistent; he chuses to defend the Second, which is absolutely contradictory to itself; and to prove *five* to be *four*, and yet still to continue *five*; and *Successions* to be *Generations*, and *Males* to be *Females*, and the family that was rewarded for *expelling* the Royalists, to mean the Royalists who were *expelled*; and the change of the Name and Bloud to be either a Change, or only a Disturbance, just as he pleases; and all this to be a *Prophecy*; which proves at last to be nothing more than an arbitrary Interpretation of an idle Dream, a year after it was dream'd; and contradictory to the account of it given by the same Person the year before.

Did ever any other man attempt such Wonders? I answer, No. "None but himself can be his parallel:"

"He is a man; take him for all in all,

"I shall not look upon his like again."

*Warb. Shakespeare.*

But if you will be at the trouble to look into Dr. Sykes's Account of the Double Doctrine of the Philosophers; you will meet with another Argument of the Bishop's, carried-on in the same manner. The account the Doctor gives of it is this; "He (the Bishop) first invents an Ecclesiastical Jurisdiction with coactive power—and

circumstantial Relation of so important an *Adventure*: (on Grace, Ch. iv.) and speaking of the division of *Ægypt* into *Nomes*, he calls it an *Achievement*. In like manner, the *Irish* Wit divides his work of the *Life of David* into Chapters of *Adventures*; as, The *Adventure* of the *Cave*; The *Duel*, viz. between *David* and *Goliath*, &c.

"then

“ then that coactive power extended to the  
 “ power of Life and Death—and then this ima-  
 “ ginary Ecclesiastical Jurisdiction gave birth to  
 “ a Fable; wherein no mention is made or hinted-  
 “ at about Ecclesiastical Jurisdiction or Priests:  
 “ and lastly, what is supposed to be in the  
 “ Fable and is not, about predicting the day of  
 “ the Criminal’s death, means the inflicting ca-  
 “ pital Punishment; which likewise is not in the  
 “ Fable, nor any thing similar to it.”

What will not Fancy, at this rate, get over?  
 says Dr. Sykes\*.

I cannot help lamenting here; how unlucky it has been for the *Carpocratian* Profelytes, who were to be changed out of Fools into Madmen; that after his Lordship had sanctified the blunders of this Visionary, or his Printer, or his Printer’s Devil; he did not give us a Comment upon *Nixon’s* Prophecy, ( *ἀλλ’ ὅταν* ) “ when a Raven  
 “ should build in a Stone Lion’s Mouth,” &c. ! Or he might, with equal benefit to the Public, have turned his thoughts to the famous Prophecy of *Nostradamus*; who is called the *Bacis* of his age by Dr. *Fortin*; as Mother *Shipton* is called the *Sibyl* †. This famous Prophecy is in the Sixth Century of his Prophecies, page 241; which we are told, by the learned Physician Dr. *Francis Moore*, (who may be, for aught I know, another of the best Scholars and most learned Criticks of the age) in his *Vox Stellarum*, or Loyal Almanack

\* *Sykes* on the Double Doctrine, p. 152.

† *Remarks*, p. 145.

‡ *Ibid.* 147, 148.

for the year 1771, is fulfilling near these times ;  
and runs thus,

Quand deux du Pole Artique unis ensemble  
Et Orient quand effrayeur & crainte  
Esleu nouveau soustinu te grand tremble  
Rodes Bizance de sang Barbare taiacte.

And here his Lordship might have an opportunity of shewing his knowledge of the *French*, if he has any ; by restoring the true reading.

Or, if this does not hit his taste, he may employ his great Genius in reconciling the various Accounts we have of the celebrated Sleepers ; *æquè dignum vindice Nodum*.—For, as *Mahomet* informs us ; “ Some say, they were *three* ; and “ their Dog was the fourth : and others say, they “ were *five* ; and their Dog was the sixth : guessing “ at a Secret Matter. And others say, they were “ *seven* ; and their Dog was the eighth \*.”

*Turpe est difficiles habere Nugas :*  
*Et stultus Labor est Ineptiarum.*

In short ; I could wish his Lordship to be employed upon *any* thing, rather than Religion ; for his head is so full of System, Paradox, Whims, Freaks, and Megrimms ; that he turns all our Gold into Lead ; *Sincerum est nisi vas, quodcunque infundis acefcit*. We may judge, what will be the Consequence of his tinkering with *Christianity* ; by the miserable work he has made with *Morality* and *Judaism*. His *Irish* account of *Moral Obligation* founds it in a great measure upon the Fear of *Natural Evil* ; which proves it to be *Natural* and not *Moral* Obligation. There is no more

\* *Sale's Koran*, Ch. xviii. p. 141.



Morality in it, than in paying a Debt for fear of a Gaol : No more Sense of Moral Obligation than in a Horse, that stands quietly to be curried ; for fear you should cast him out to be devoured by the *Oats* \*. In short, the fear of *Natural* Evil is common to Men and Brutes : but *Moral* Obligation can only be felt by those Beings, who are sensible of *Moral* Fitness : for it does not arise from the fear of Punishment, but the fear of Guilt.

As to *Judaism*, he seems to have out-done his usual out-doings. For he tells us, the Chief Idea included in the term *Religion* is the doctrine of Rewards and Punishments † ; and that the *Jews* had not this Doctrine, when all the Heathens had it. From whence it must unavoidably follow ; that the *Jews*, when under the Theocracy, had little or no Religion at all. “ So much “ happier were the Heathens, (according to his “ Lordship’s Hypothesis, than those to whom “ *Moses* was sent by a Divine Legation ‡.”

From his Notions of *Judaism* he endeavours

\* See *Warb. Shakesf.* Vol. II. p. 442. *Petrucio* says, “ *Grumio*, my horses :” To which *Grumio* replies ; “ Ay, “ Sir, they be ready : the *Oats* have eaten the Horses.” The Bishop improves upon *Grumio*’s blunder, and tells us ; “ We “ must understand a Distemper so called.” It is probable, his Lordship might be thinking of the *Botts* ; a real distemper, which the poor Jades got by eating Pease and Beans that were as dank as a dog : *Hen.* IV. Act ii. Sc. 1. and which his Lordship himself was much troubled with, in the year 1743 ; when *Thomas Bott*, Rector of *Spixworth*, in *Norfolk*, exposed his notion of Moral Obligation very sufficiently ; in his Answer to the Divine Legation.

† *Div. Leg.* 89. Third Edit. 87.

‡ *Sykes* on the Conduct of the Legis. p. 46.

to explain the Doctrines of Christianity ; and informs us, that the Lord's Supper is mean'd to be a Feast upon a Sacrifice ; and that the Sacrifice was an Atonement to the offended Majesty of the Father. But, had he consulted his Bible, he would have found ; that all Sacrifices of Atonement, or Sin-offerings, were to be entirely consumed in the Fire \*. And consequently, if the Death of Christ was a Sin-offering, the Lord's Supper could not be a Feast upon it ; for what was consumed by fire, could not be afterwards feasted upon : as has lately been observ'd by Dr. W— ; and was formerly, in a Sermon preach'd at *Paul's Cross* by *John Fox* ; author of the book of *Martyrs*. So that his Lordship's Divinity has been refuted above two hundred years.

However, had he been contented to allow other men the same right of private Judgement, which he takes Himself ; it might have pass'd unnotice'd : but when he accuses worthy and good men of holding heretical opinions ; because they differ from Him upon metaphysical Questions, which the Scripture has no where determined ; and endeavours to raise a clamour against them, among his brethren ; 'tis time his own Doctrines should be examined, by the same unphilosophical Criterion ; and what Claim he has to Orthodoxy himself. Let the Bear beware of the Tinker.

\* And no Sin-offering, whereof any of the blood is brought into the Tabernacle of the Congregation, to reconcile withal in the holy place, shall be eaten : it shall be burn'd in the Fire. *Lev. vi. 30. x. 17.*

He tells us, in his book of *Grace* ; “ that the  
 “ Reason of *Mahomet*’s aversion to the Passion  
 “ of *Jesus*, whom he makes a Mortal, was ;  
 “ because he plainly saw, the Doctrine of Re-  
 “ demption followed the Passion, completed the  
 “ Scheme of Revelation, and shut-out all His  
 “ bold Pretences.”

Here in the 1st place he says ; *Mahomet* makes  
 Christ a Mortal. A very crude expression ; but  
 what does his Lordship make him ? Will He  
 venture to deny his Passion ; and tell us, that  
 he did not *die* ? or will he tell us, that his *Death*  
 is no proof of his *Mortality* ?

2. He tells us ; “ the Doctrine of Redemption  
 “ completed the Scheme of Revelation, and  
 “ shut-out all *Mahomet*’s bold pretences.” But  
 neither of these assertions is true. As to the  
 Redemption ; *Mahomet* never pretended to be  
 concerned in it : all his bold pretences were con-  
 fine’d to a Revelation. And how does the Doc-  
 trine of Redemption shut-out that pretence ? If  
 the Bishop means ; that no Revelation could be  
 given to mankind, after the Doctrine of Re-  
 demption was fully reveled ; he condemns the  
*Apocalypse*, as well as the *Koran* : and, if he does  
 not mean so ; the doctrine of Redemption will  
 shut-out neither of them.

But, if we look a little farther, we shall find ;  
 that, according to the Bishop’s Scheme, the doc-  
 trine of Redemption was so far from shutting-out  
 the bold pretences of *Mahomet* ; that it admitted  
 a much bolder one : viz. a Plurality of Mediators  
 and Redeemers, “ in the great buis’ness of recon-  
 “ ciling God to man.”

“ The



“ The atonement for the offended Majesty of  
 “ the Father, says his Lordship, was first to be  
 “ procured ; and this was the work of the Son :  
 “ who sealed Man’s Redemption by the sacrifice  
 “ of himself upon the Cross. But, as this could  
 “ only operate on each Individual under cer-  
 “ tain Conditions, a Remedy was provided for  
 “ that helpless Condition of Man ; which hin-  
 “ dered the Atonement from producing its ef-  
 “ fect : and this was the office of the Holy  
 “ Ghost. So that they were joined in the great  
 “ Buis’ness of reconciling God to man \*.”

This is most *systematically* spoken : but it hap-  
 pens to be *diametrically* opposite both to the  
 Scripture, common Sense, and Orthodoxy. For,  
 ift, If Christ sealed Man’s Redemption by the  
 sacrifice of himself, he completed it ; (*quæ completa  
 sunt obfignari solent*, says *Cicero* :) and the opera-  
 tion of the Holy Ghost could not afterwards be  
 necessary to procure the *effect* of it ; i. e. the  
 Effect of the Atonement. To suppose, that Christ  
 made an Atonement ; which was not effectual,  
 till a Remedy was provided to render it effectual ;  
 is entirely contrary to the words of the Commu-  
 nion-Service : which declare it to be “ a full,  
 “ perfect, and sufficient Sacrifice, Oblation,  
 “ and Satisfaction for the Sins of the whole  
 “ World.”

2. Where are we told in the Scripture, or  
 by any Orthodox Divine, of any Conditions ; under  
 which this atonement was to operate, either with  
 regard to Death or Sin ? Are not all men re-  
 deemed from Death ; whether they be good

\* On *Grace*, p. 1, 2.

or bad? and is our Redemption from it ever once attributed to the Holy Ghost; either in whole or in part? or was the operation of the Holy Ghost necessary, to redeem us from Sin? No such thing is ever once hinted in Scripture. How effectual soever it may be to prevent Sin, or to lead us to Repentance and Salvation; yet when Sin is once committed, (and then only an Atonement is wanting;) it is never said to be the office of the Holy Ghost to forgive it, or to redeem from it; whether we suppose original or actual Sin.

His Lordship tells us; "this Sacrifice could only operate on each individual, under certain Conditions:" but St. *John* was of a different opinion; and calls it a propitiation not for *Our* Sins only, but also of the whole world; 1 *John* ii. 2. And, if this was the Case, the Atonement was universal, absolute, and unconditional. And this appears also from St. *Paul*; who informs us, that the Reconcilement to God by the Death of his Son was made, when we were Enemies to him: *Rom.* v. 10. and, consequently, without any Conditions at all. And the same Apostle hath taken no small pains to shew, how far the Atonement itself extended; and where the abounding of the free Grace of God beyond the Atonement commenced. And that, as to our final Salvation, we are not saved by his *Death*, or by the Atonement; but by his *Life*: i. e. by his power to save, according to the Conditions which he has revealed in the Gospel. But his Lordship has confounded the orthodox notion of the general Redemption from the Penalty of the first Offence, with the Salvation of the Individuals; and the Office

Office of the Holy Ghost with that of a Redeemer; and the effect of Penitence with the effect of the Atonement. And the Consequence of this Doctrine must be; that Man by the assistance of the Holy Ghost joined in the great Work of reconciling himself to God; and so became a joint Redeemer with Christ: and all others also, who have joined in promoting the Salvation of Man, as *Paul, Apollos, Cephas, &c.* must be in like manner look'd-upon as joint Mediators and Redeemers.

But, if this be the Case, how has the Second Remedy, by the operation of the Holy Ghost, succeeded any better than the First, which was to be by the Atonement? Are *all Men now* to be saved? Far from it; the second Remedy brought in by the Holy Ghost, most certainly extends no farther, than to those, who obey the Conditions, on which Salvation is offered. (For it is Salvation that is conditional, and not Redemption; i. e. not the Effect of the Atonement, for that is universal:) And so, after two Remedies, we find the Generality of Mankind still continues in the same helpless Condition it did before; and stands in need of a third Remedy, to make the two former ones effectual. And all this Confusion arises from supposing the Atonement did not produce its effect; for which his Lordship has neither Reason, nor Scripture, nor Orthodoxy, to support him.

Nay, he might have learn'd a better Divinity than this from *Shakespeare*; if he would have consulted *Isabella* \*, whom he affects to despise so much. Her words are these;

\* Measure for Measure, vol. i. p. 383. *Warb. Shakesf.*



—All the Souls that were, were forfeit once;  
And He, that might the Vantage best have took,  
Found out the Remedy.—

Here is nothing of his Lordship's confused Notion of a first Remedy, which left Man in a helpless Condition; and a second Remedy invented, which was to cause the first Remedy to produce its effect.—She plainly tells us, all the Souls that existed were forfeit once; and that a Remedy was found for this helpless Condition: and consequently, the Remedy was as extensive as the Forfeit. But, instead of receiving instruction from the lips of a Lady; he seems to be in wrath, that She should intermeddle with such Subjects; and says, “this is false Divinity; it “should not be, all the Souls that *were*, were “forfeit once; but, all the Souls that *are*, were “forfeit once.”

Oh! excellent Critick! But why must poor *Ifabella* be thus brow-beaten; for saying there was a time, viz. before the Death of Christ; when all the Souls that *were*, were forfeit. Is not this the true Orthodox opinion; whether those that existed afterwards were spoken of or not? To have spoken of those who were forfeit before their Existence, would have been beyond the design of her Argument; and more so, if the Forfeit was annull'd by the Atonement, i. e. by the Death of Christ, before their Existence; for then they never existed in a forfeit State. And if it be Heterodoxy in Her, to take no notice of those, who did not exist till after the Atonement had been made; his Lordship is as guilty as She; in taking notice only of the Souls that now *are*.

Whereas

Whereas a truly Orthodox Writer would say ; all the Souls that ever were, now are, or shall be hereafter, were forfeit once ; the forfeit being intailed upon them before they came into Being.

As to what he tells us of the Effect of the Atonement, that it was to reconcile God to Man ; I defy him to produce one Text in Scripture, in defence of that Expression. God is never said in Scripture to have been at Enmity with Man ; or to have been reconciled to Man by the Death of Christ. But Man is always represented as having been at Enmity with God, and reconciled to him ; and sometimes God is said to have reconciled us to himself. This is consistently and universally the Language of Scripture ; and the Bishop has no right to alter it, whether he understands it or no. However, I shall not pursue this Subject any farther ; having sufficiently shewn, that his Lordship is no more Infallible, and not a jot more Orthodox, than his Neighbours.

But, however ignorant he may be in *Divinity*, he has gotten an excellent *Succedaneum* : which, in the opinion of many, will do full as well ; and cover as great a multitude of Sins, as a body of Divinity. He is so bigotted in favour of human Establishments, though ever so opposite to fundamental Truths ; that he abuses the free Inquirers among the Heathens, as being maliciously inclin'd ; for opposing the worship of the Hero-Gods. " The original of their Heathen-Gods, " says the Bishop, was maliciously pursued by " the Free Inquirers of those times \*."— And what advantage can be expected to Christianity, from such a Defender ; whose Principles condemn the Apostles, and even Christ himself, as

† *Div. Leg.* book IV. sect. v. p. 245, Edit. I. 268, Edit. III.

malicious Inquirers ; for introducing the worship of the one God, and opposing the established Polytheism of the Heathens ?

However, though he makes but a poor figure in Divinity, he may do well enough in the Character of a professed Critick ; and *that* he should stick-to, as his Fort : for it has been a point long ago determined at *Gresham* College, upon the Election of a Professor ; that there was no necessity he should understand the Science he was to profess. His Lordship therefore, as a professed Critick, had a right to explain *damnatus crimine mortis* to signify *Acquitted* \* : And the words *more* and *mightier*, in *Exod.* i. 9. to signify more prolific and more healthy † ; and to quarrel with a late Professor of the University of *Oxford*, as if he had called him *madbrain'd* ; merely because he did not know how to construe *his* Latin ‡. He

\* *Div. Leg.* lib. II. sect. i. v. p. 263. Edit. III. wrongfully judg'd ; whether to Acquittal or Conviction.

† *Ibid.* lib. IV. sect. v. p. 276, Edit. I. 300, Edit. III.

‡ The words are these ; *Non multo sanius judicare* ; which the Bishop translates, to judge *almost insanely*. This a late Professor of the University of *Oxford*, tells us in a pamphlet, p. 71. is a very *insane* Translation : and then laments, that the Bishop does not understand his old-fashion'd Latin. Ridiculous ! was it not his own fault ? what buis'ness had he to write in the old Style of *Cicero* and *Horace* ; and the rest of the Rums, that are buried in the *Oxford* Libraries ? What would he himself now think of a Man ; that should write the same English, which was in vogue in *Chaucer's* days ? The Bishop had just the same right to complain, that the Professor does not understand his Notes upon *Velleius Paterculus*. If the one is resolv'd to write in the *old*, and the other in the *new* Style ; they might as well endeavour to convince one another in *Welsh*.

may



may translate *Epitimæus* to mean a Calumniator, merely to increase his own party; though it means nothing more than a Reprehender or fault-finder. He may palm the Italics upon us in *Job xxxi. 28.* as the Hebrew Verity \*; and build an

\* It is amazing, how many of the Learned have been misled by the Text here referred-to; taking it for granted, that the Italics, *to be punished*, are in the Hebrew; and that the word, *Judge*, signifies a Civil Magistrate: both which are false. For, 1<sup>st</sup>, the words, *to be punish'd*, are not in the Original; and therefore it might as well be translated, *An iniquity before the Judge, or against the Judge, or &c.* And 2<sup>dly</sup>, the word *Judge* may signify the Judge of the whole earth; whose anger he fear'd. See verses 2, 3, 14, 25, or any Person of understanding. The same word is here used, as in verse 11. *Scultetus* understands by *Pelilim, arbitratoria*; a crime so clear, that every one by his own judgement immediately condemns it: the learned *Peters* (the Bishop's good Friend) hath taken very great and good pains to determine the Sense of this word; and very justly observes, that both in the 11<sup>th</sup> and 28<sup>th</sup> verses, and many if not all other places, it is expressive of resolving Doubts and Controversies; and declaring what Reason and Virtue and Conscience dictated in the Case: not an authoritative Judging, and magisterial Decision, as done by civil Judicatures; which is always render'd by *Mishpat* and *Shaphat*. *Holden on Job.*

But any thing will serve our *Intolerants*, to defend *Persecution*: and therefore, to corroborate the Conclusion, that the Civil Magistrate is to judge in matters of Religion, they call in the assistance of another Text; *Gen. xviii. 19.* which is as little to the purpose: where it is said in the *English*, that *Abraham* will command his Children and his Household after him; and they shall keep the way of the Lord. But the word *צוה*, translated *command*, implies no such *Authority* as is here pretended. *Pagninus* translates it *præcepit*.—However, one of our learned Writers, taking it for granted that he is upon the right trail, runs on as follows.—“If he could command, he “could certainly enforce his Command; by proper Penalties, in “case of *Disobedience*: For a Law, without a Sanction, is “properly no Law at all; but a mere Shadow or Cypher.” Here we find *Abraham's* Precept is by Translation a Command, and

an Argument upon it against the Antiquity of the Book : and yet he may tell us, with his usual Consistency ; that the Bible, of which this book of

and this Command is by Interpretation a *Law* : and this Law must have proper *Penalties* ; or else it is no Law.—Here Mr. *John Brekel*, and other *Protestants* generally make a full stop ; and seem to be at fault : not choos'g so much as to explain, what sort of *Penalties* these *proper Penalties* are : And the *popish* Beagles first begin to open, and enjoy the Scent of Blood ; and push-on full cry to the end of the Chace : which is but one Step further, and all *in View*. A Law, without a proper Penalty, says the Protestant Intolerant ; is but a mere *Cypher*.—True, says the Papist ; and so is every Penalty, that does not enforce Obedience. And therefore, if men will continue obstinate, and will not be prevail'd-upon by wholesome Severities ; we must send for our Halters and Faggots—and give the *Death-halloo* : for the Game is down.—Here we see, how greatly the Papist is oblig'd to the Protestant ; for enlarging the Limits of the *Hunt*. For whereas it formerly reach'd no farther, than to *outward Acts* of Idolatry and Heresies of all kinds ; It is now extended by *Gen.* xviii. 19, and *Job* xxxi. 24, 25, 26, 27, to the most secret actions of Idolatry, and the *inward Vices* of the Mind ; such as making Gold our Hope, and rejoicing in our Riches, Ver. 24, 25 ; and, by parity of reason, to every Imagination of the Heart. And so far they are certainly right, that these things are to be punished by the Judge ; if by the Judge they mean the Judge of the whole Earth : but if they suppose the Judge to mean the Civil Magistrate, their Inquisition will be more insupportable ; than was ever yet felt among the Papists.

It is indeed objected by some ; that the Civil Magistrate can be no proper Judge of Religious Controversies, for this trifling Reason ; because he seldom knows any thing of the matter. But there is another Sense of the word *pelilim*, if the LXX have right y translated it ; which removes that Objection entirely : It is in *Deut.* xxxii. 31. For their Rock is not as our Rock ; even their Enemies being *Judges* ; which the LXX render thus, οἱ δὲ ἐχθροὶ ἡμῶν ἀντοχοί. Now if the *ἀντοχοί* were the *Pelilim*, or Judges, so long ago as the days of *Moses* ; they may plead Prescription : and I can see no reason, why the *Infani* should not be included among them.

of *Job* is a part, is *Eternal*; like the Sun\*.---To which Dr. Sykes thought it sufficient to answer; Is the Sun *Eternal*? No: Is the Bible *Eternal*? No: How then can the one be *Eternal*, like the other? Poor man! he did not see, that this was the very argument that proved it. For if neither of them be eternal *at all*, then they are both eternal *alike*. The Critical Enquirer into the Causes of Prodigies uses the same kind of Logic; where he mentions a Similitude between the unborn Doctors and the unborn *Æsculapius*: and he concludes his Reasoning with this ingenious Question; "and what carried a greater Circumstance, than Similitude of *Birth*?" Here the Similitude of Birth could only consist in this; that neither of them was born at all.

'Tis likely enough, that in this place his Lordship might think it worth while to venture at a little Chicanery: in order to please the Vulgar;

It is remarkable, that *Job* xxxi. 2. is translated, in Queen Elizabeth's Bible, *For this is a wickedness and iniquity to be condemn'd*: and verse 28th, *This also had been an Iniquity to be condemned*: Lond. 1558. The Intention of King James's Translators, in rendering the Place as they have done, is pretty obvious; and it seems to have serv'd the purpose with many. And if the Intolerants come again into power, it is probable, they will stick to the well-known maxim; that there may be much Divinity without a *vis*, and proceed to choose their judges from among the *avontoi*, agreeably to the common Practice of the Inquisition. And then I don't doubt, this Text of *Deuteronomy* will become as famous in the *Greek*; as those I have quoted from *Genesis* and *Job* are in the *English*: and the Hebrew Verity will be left to shift for itself, as well as it can.

\* *Div. Leg.* IV. v. p. 208, Edit. I. 223, Edit. III.

† *A Critical Enquiry into the Causes of Prodigies, &c.*  
p. 5, 6.

and



and shew himself as zealous among the Christians, as the *Sonnites* are among the *Mahometans*; who assert the Eternity of the *Koran*\*. But the *Sonnites* are consistent, in *their* Nonsense: for they tell us, that the *Koran* is uncreated; and subsisting in the very Essence of God: but his Lordship must come-off like a *Miserable* indeed; for his Bombast must end in this—that the *Bible* is eternal; like the *Sun*, which is *not* eternal; excepting in this one particular, that it is not near so old. He may tell us, that Sir *Isaac Newton's* *Egyptian* Chronology was fashion'd only to support his *Grecian*; in Contradiction to what Sir *Isaac* himself has declared in his Preface: and then answer his whole Book, without understanding half of it. In short, under the character of a professed Critick, he has a right to canvass *all* Subjects, and criticise upon *all* Languages; without being Master of *one* of either: and is not to be curbed by any of those learned Rebels, who pretend to set *their* Knowledge above *his* Prerogative. Any common Man indeed; after being scouted, as he has been, for his Ignorance both in the ancient and modern Languages, not excepting the English; would not have dared to *swagger* ever after, even with a *Barbary* Hen: but rather have *aggravated his voice*, like *Bully Bottom*; and *roar'd* like a *sucking Dove*†. But this Lion-like Man of *Moab* scorns such base Compliances. On the contrary, he rubs his Forehead, in imitation of his Friend *Pope*; when he put Dr. *Clarke*‡ and Dr. *Bentley* into the

\* *Sale's Koran*, p. 67.

† *Midsummer Night's Dream*.

‡ Mr. *Pope* ridicules Dr. *Clarke* in these Verses, (See *Dunciad* B. iv. l. 471. and the Note.)

Foundery, in order to melt them down into Blunderbuffes; and having given it the true impenetrable *Bronze*, he calleth it *Nebustan*; i. e. a Front of Brass: (II. *Kings* xviii. 4) And thus armed he boldly sets all Scholarship at Defiance. And

We nobly take the high *Priori* Road;

And reason downward, till we doubt of God;

And yet this is the same Road, that *Abraham* walked in; when he argued, (*Gen.* xxviii. 25.) Shall not the Judge of all the world do Right? and *Ezekiel*, when he says, in the name of God, Are not my ways equal? It is the same road, in which *Euclid* found the three Angles of a Triangle to be equal to two Right ones; and *Pythagoras*, that the Square of the Hypothenuse is equal to the Sum of the Squares of the two other Sides in a rectangled Triangle.—But *Dr. Clarke* does not attempt to prove the *Being* of a God *a Priori*; but *a Posteriori*; i. e. from his Works; and after proving *a Posteriori* the Existence of an eternal independent necessarily-existent Being, he then proceeds, from the Nature of such a Being, or *a Priori*, to shew; that it implies a Contradiction to suppose his Non-existence. And how a man can reason downwards from a proposition, which declares it to be a Contradiction to suppose the Non-existence of God, to a doubt of his Existence; requires a shrewder Pen to make out, than either the Poet or his Annotator were ever Masters of.

*Dr. Clarke* and many others both before and since have travelled this high *Priori* Road very safely; and enjoy'd the most agreeable as well as the most extensive Prospects from it. Whereas the B——p of G—— found it full of *Mists*; such as deprive Men of their Sight of the End, and mislead them in the Choice of the Means: Such a wide difference there is between Men! *Homo homini quid præstat!*—I would advise these weak-ey'd Mortals to recreate themselves in the flow'ry Paths of Fancy and Imagination and philosophical Reverie; or to take a journey to the *Antipodes*, where the *Sun shines on the other side the Globe*; and they are in no such danger: (See *Canons of Crit.* 82. and the Bishop's note, Vol. I. p. 133) but by no means venture themselves among these *Mists*; where so much Care, Attention, and Judgement are necessary. It is neither a proper Path for the Poet, nor his half-reasoning Elephant. *Pope's Eth. Ep. i. l. 214.*

tho'

tho' he allows with the learned, *aliud est Grammaticæ loqui, aliud Latine*; has plainly proved, in his Letter to Bishop Hare, that he is paramount to *Both*. Never was the Prerogative of a Critick by Profession carried so high before; nor such a *Gallimawfry* serv'd-up together in so few pages: Whether it be Law-latin, learned at *Ignoramus's* desk; or made upon the Principles of Counsellor *Puzzle* to his Clerk, that making a thing *Latin* is only making it *no English*; is a moot point. If it be considered as an imitation of Bishop Hare's *Epistola Critica* to Dr. Bland; it is the highest piece of Burlesque and Caricature, that can be conceiv'd. The Latinity, like the Silver of *French Plate*, is so thin spread; that the *English* appears all under it: and proves it to have been first written in *English*, and then translated into a kind of *Lingua Franca* that would have puzzled the whole *Roman Senate*. And if the Writer of it had shewn it up for an exercise at *Eton*, *Westminster*, or *Winchester*; he would not have continued *Warburtono*, but changed his name to *Staffilato*; which his Lordship interpret<sup>s</sup> to signify *well lashed* and *flea'd* \*. We may see Dr.

\* *Warb. Shakespear. Vol. I. p. 187. Tempest.*

I'll give a Specimen of his Lordship's Style; in the form of an address to himself and the Readers: in which I shall endeavour to preserve the Classical Beauties of his Letter to Bishop Hare, prefixed to his Emendations on *Vellejus Paterculus*, published in the VIIth Vol. of the *Biblioth. Britann.* for 1736.

*Ad Amplissimum Virum, Theologorum literatissimum, Criticorum Scientissimum, W. E. G. cæterosq; omnes Lectores, quacunque ingrediuntur viâ. —*

*Communis humanitatis Scientia, quæ unica Sapienti convenit, ex antiquis; quemadmodum communis tantum dementiæ Authoribus*



Fortin's opinion of it, in his *Life of Erasmus*.  
 " Altho' it may not be advis'able for a Scholar to  
 " grow old in the study of words; and to give

*ribus discitur ab hodiernis* <sup>1</sup>. *Quædam etenim sunt Materia Portiones, facultate cogitationis donatæ* <sup>2</sup>, quæ ΤΗΝ ΤΩΝ ΛΟΓΩΝ ΚΡΙΣΙΝ ΠΟΛΛΗΣ ΕΙΝΑΙ ΠΕΙΡΑΣ ΤΕΛΕΥΤΑΙΟΝ ΕΠΙΓΕΝΝΗΜΑ <sup>3</sup> opinantur; & Criticorum nomine, a quibusdam Artis Criticæ vere peritis, immerito dignatæ, quibus tamen alii ne vel hulum hujus esse contendunt <sup>2</sup>, se primas omnium rerum esse volunt, nec sunt: & eâ circumstantia <sup>4</sup>, ut ingenue fateamur, Ars Critica ipsa cognatam sibi non servat virilem dignitatem. LATRANS at <sup>5</sup> harum vis ingenii, quæ quidem summa est, non fugit quemquam in literis neotericis mediocriter versatum. Inter has morbosissimum revera fuisse Warburtoni statum ut concedat Lector, vel Epistola ejus ad Amp. Virum F. E. C. <sup>6</sup> perlecta, facile fortasse impetnaverimus; an omnino desperandum, illius est pronuntiare <sup>2</sup>. Ut ut hæc sint, quæ non censendum est me prætermissum ire; non a re duxi hoc proponere in Publico, quem donare Warburtoni lucubrationibus habueram in animo. Parum feliciter etiam si manus ad prava admoverem, haud debet mihi vitio verti. Canones enim Critici loca facile expugnabilia præripuerunt <sup>7</sup>; magnamque ex ea re gesta laudem sunt adepti: reliqua, quam multa! quam difficilia! posteris intacta tradiderunt: Sic se habuerat res <sup>8</sup>, neque debet,—quod contenti sumus hac animadversionum paucitate; Curatas quas Publicum dono <sup>9</sup>. Quandoquidem nisi ille Honestos cornu petere cœpisset, neque ego incautis vociferassem <sup>10</sup>, neque fœnum cornibus ejus illigassem,

<sup>1</sup> Warburton's Emend. p. 256.

<sup>2</sup> Ibid. 257, 258.

<sup>3</sup> Longin. de Sublim. the Motto to Warburton's *Shakesp.*

<sup>4</sup> 262.

<sup>5</sup> Ib. 274.

<sup>6</sup> Francis Hare, Bishop of Chichester.

<sup>7</sup> The Weight of Metal used against his Lordship on this Occasion was prodigious; the Battery consisted of five and twenty Canons, all playing upon him at once; under the direction of that very Skilful Engineer, Thomas Edwards, Esq.

<sup>8</sup> Warburt. Emend. in *Vell. Pater*. p. 264.

<sup>9</sup> Ibid. 258.

<sup>10</sup> Ibid. 257.

“ too much of that time to the polishing of Pe-  
 “ riods, which might be better spent in acquiring  
 “ real Knowledge; yet should our young Stu-  
 “ dents be exhorted to learn to write Latin so,  
 “ as to be able upon occasion to compose a few  
 “ Pages with Correctness and Perspicuity, with-  
 “ out Soloecisms and Barbarisms; and in a Style  
 “ better than *Magister noster Passavantius*, and  
 “ the *Epistolæ obscurorum virorum*. A Scholar  
 “ should be capable at least of performing thus  
 “ much: A *Genius* is more at Liberty; and may  
 “ accoutre himself, as he thinks fit; every dress  
 “ becomes him——

“ *Illum, quicquid agit, quoquo vestigia movit.*  
 “ *Componit furtim subsequiturque Decor* <sup>a</sup>.”

And indeed, without this Privilege, how would he be able to defend his eternal Self-contradictions, both with regard to Men and Things; abusing those very Men for Dunces and Blockheads, whom he lately gloried-in as his Friends and Companions; and look'd upon as the Choice and Master Spirits of the age \* !

quo Boni sibi cavendum admonerentur; neque Morbosissimi hujus ἀνδρώπης κακοδαίμονος; <sup>1</sup> contagia vel furca quidem laceffissem — Indignatio !

<sup>1</sup> *Minime fit intelligenda hæc locutio Græca; nisi, ut necesse est, interpretemur* †, a MISERABLE. But others have imagined the sense of the Greek Words to be better expressed by the Latin word *Insanus*; or in English, according to his Lordship's translation, *Mad-brain'd*. Dr. Fortin translates it; a *Cacodæmon*; which conveys no Idea. See the Life of *Erasmus*, I. 604.

‡ Warburt. Emend. 275.

<sup>a</sup> Life of *Erasmus*, I. 451.

\* During Mr. Pope's War with *Theobald*, *Concanen*, and the rest of their Tribe; Mr. *Warburton*, the present Lord Bishop of

And lastly, If he had not a right to assert what he knows to be wrong; how could he defend his Veracity! Tho' we should make a great allowance to the Rapidity of his extraordinary Genius, his Love of Paradox, and natural Gravi-

of *Gl——*, did with great zeal cultivate their Friendship; having been introduced forsooth at the Meetings of that respectable Confederacy: a favour, which he afterwards spoke of in very high terms of complacency and thankfulness. At the same time, in his intercourse with them, he treated Mr. *Pope* in a most contemptuous manner; and as a Writer without Genius—Of the truth of these assertions his Lordship can have no doubt; if he recollects his own correspondence with *Concanen*: a part of which is still in being; and will probably be remembered as long as any of this Prelate's writings. Note to Dr. *Akenfide's* Ode to *Thomas Edwards*, Esq. He used to speak of the *Essay on Man*, as a System of *Atheism* and *Fatalism*; and of his *Universal Prayer*, as a prophane Parody upon the *Lord's Prayer*. But now—*tempora mutantur*.

In short, what can we say of a Man; who, at a time, when all his Brethren were bewailing the Sinfulness of this Nation; and expressing their Fears, that God would visit their Iniquities; could venture so far to flatter the Men in power, as to publish a Discourse on *Joel* ii. 20; in order to shew, that "*Great-Britain* in its present Circumstances may reasonably aspire to the distinguished Protection of Heaven." Thus, while the rest of the Clergy were imitating the *Publican*; his Lordship chose to appear in the Character of the *Pharisee*: *Luke* xviii. However, they both seem to have taken the most effectual means to their Ends in view; his Brethren, to exalt the Nation, by humbly confessing our national impieties; and his Lordship, to exalt Himself; by flattering the Publick, that they had no national impieties to confess: "*There is but one impediment we have to fear*, says his Lordship, *in the happy Issue of our appeal* [to Heaven]; *and that is, the private Vices and impieties of this Nation.*" p. 26. And again; "Blessed be God! *Great-Britain* has a Cause; which may not only "*with Modesty* supplicate the Protection, but with *Confidence*" [the *Antithesis* would have been clearer, if he had said, but *without Modesty*] "*appeal to the Justice of Heaven.*" p. 25.



tation towards Inconsistency and Contradiction; and above all, to that "pestilent Mischief in the "road to Truth, (as his Lordship calls it;) a "favourite Hypothesis:" yet how can he otherwise excuse, with all this allowance, that unprovoked premeditated and bareface'd Falsity; which he has given us in the following public Advertisement before one of his Sermons on the Rebellion!

"*Advertisement.* When, during the heat of the "late unnatural Rebellion, the duty I owe'd my "Country seem'd to call upon me; I did, at different junctures, according to the measure of "my Ability, *compose* Three discourses on that occasion. They were solely design'd for the "publick benefit; without any intended Opposition of Doctrines. To these I have now "added a Fourth; which I hope will need no "Apology: especially as I am not likely soon "to trespass again on the publick in this sort."

Now one of these Three Sermons, said to be *composed* on occasion of the Rebellion, was *written, preach'd, and printed*, above Seven years before; but was indeed *re-preach'd, and re-printed*, at this time—The first Edition was printed by Gyles, in 1738; and called, Faith working by Charity to Christian Edification; with a Preface and Postscript: The second Edition was printed by Knapton, in 1745; and called, a Faithful Portrait of Popery: &c. *Usque adeo Lectores suos pro Stupidis et Bardis habet; quibus quidvis imponere sibi licere secure confidit* \*. But

Tho' we despair of finding any benefit to

\* Hare's Epist. Crit.

Christianity, by such a Defender; or any use and design of Providence, in reveling this dream to the Bishop's prophet; it may be worth while to consider, what his Lordship could propose; by laying it before the world as a Prophecy, and making such a Pother about it.

We are told, it is his Lordship's opinion; that "the Visions of *Evans* are a Curiosity, deserving to be known; but not a Foundation "to build any thing upon\*." But what can this mean? Is not a *manifest Prophecy*, as an *extraordinary Genius* calls it, a proper foundation to build upon? Is not Christianity built upon it? How can these Visions deserve to be known, if nothing can be built upon them; or wherein do they excel the Prophecies of *Mother Shipton*, and the rest of the *Sibyls* †?

\* Rem. 386.

† We find among the *Esoteric Doctrines* of the Modern Philosophers, that the *Sibyl* (it is not said, which of them) was the *Mother Shipton* of the Ancients. Rem. 147. This was a Secret unknown to the antient Fathers, as well as the Moderns; who considered the *Sibylline Oracles* as divine Revelations, from the second Century to the Reformation. They probably were mistaken; but they were not so ridiculous, as this Sorcerer represents them. What shall we say of our Ancestors; who believed in Witchcraft and Astrology? Are we to look upon them as *Aunts*, or old Women, upon this account; and plume ourselves upon our own Wisdom, because We have gotten over these mistakes? Men of Honesty and Understanding, who know the frailties of the best and wisest of Men, and how strangely an Error once advanced by a Man of Character will be receiv'd by posterity without examination; will not give such a rash judgement. However, this curious Remark was more natural, from the pen of Mr. *Collins*; than from Dr. *Fortin's*: and he wou'd have lost no Honour; if he had quoted the *Scheme of Literal Prophecy*, p. 43.

The disciples of *Evans* may indeed pretend, that they do not build upon his Visions; but why then do they attempt to bring them into repute, and pass them off for Prophecies?—And if they tell us, that this is not their design; why do they affect such a wonderment? why do they appear so *flabbergaster'd*; and talk of the *prodigious* part of the affair; and of “the wonderful coincidence,” which *astonishes* all who carefully consider it?—of the terms of *Astonishment*, in which it was spoken of—and that an *extraordinary Genius* considered it as a *manifest Prophecy*? And why is it called a *Prophecy*, and the dreamer called a *Prophet*, through the whole Account? Can it be of any Service to Christianity to believe, that a miraculous intercourse with the Supreme Being was ever carried-on by Knaves and Fools? and that God should give a Revelation, which nothing can be built upon? That it will do no good, is beyond dispute: it will never *help* the Christian Cause; but it may do much *barm*. It may be use'd to pull down Truth; though it be unable to support it: and many very dangerous doctrines may be built upon it. In short, when we are told,

—of the Moldwarp, and the Ant,  
Of dreamer *Merlin*, and his Prophecies,  
And of a Dragon, and a finless Fish,  
A clip'd-wing Griffin, and a moulting Raven,  
A couching Lion, and a ramping Cat,  
And such a deal of skimble-skamble stuff;  
[It] puts us from our Faith.

I Hen. IV. a. iii.

And when these reveries are puff'd-off in the extravagant Stile here use'd; it sometimes inclines me to think, all Prophecy is intended to be ridiculed;



ridiculed; at other times I consider *Evans's* disciples like Children, who divert themselves with stories of Ghosts and Fairies and Hobgoblins; till they frighten one another, and are afraid to go to bed; and I can't help painting to myself two of these minute Philosophers in the same ridiculous attitude, in which *Shakespear* has describ'd a *tete-a-tete* of the same kind——

*I saw a Smith upon his Anvil, thus,  
With open mouth swallowing a Taylor's news.*

As to the extraordinary Genius, who imagin'd this Dream to be a manifest Prophecy; I should not wonder, unless I mistake the man, if he had defended all the stories that are told of the miraculous Cures perform'd at Abbé *Paris's* Tomb; if so be that by that price, (to use his Lordship's elegancy of Stile, when he translates Greek into *English* out of the *French*\*) he could persuade us to believe the Legends of his own Church.

Nor need we wonder much at his Lordship's *Wonderments*; if we do but consider his astonish-

\* His Lordship refers to the Words of *Eteocles*, in the *Phœniœ* of *Euripides*; l. 506.

Ἐγὼ γὰρ εἶδ' ἐν, μάλα, ἀποκρύψας ἐγὼ  
Ἄστρον ἀνέλδοιμ' ἥλιος πρὸς ἀνατολάς,  
Καὶ γῆς ἐνεσθε, δύνατος ὦν δεῖσθαι τάδε.

which he translates thus, I will not, *Madam*, disguise my thoughts. I could *scale Heaven*, I could descend to the *very entrails* of the Earth; if so be that by that price I could obtain a Kingdom. *Warb. Shakesp.* Vol. I. p. 116.—The *French* translation runs thus; “*Je ne deguiferaï point ici mes fentimens, Madame; J'efcalerois le ciel, & je descenderois aux entrails de la terre; fi a ce prix je pouvois conquerir la plus brillante des Couronnes.*” *Le Theatre des Grecs*, Tom. II. p. 406.

ment at Sir *Isaac Newton*, for understanding *more* and *mightier* in *Ex. i. 9.* to signify *more* and *mightier*; upon which he cries out, *amazing Interpretation!* and Dr. *Sykes* returns him the Compliment of Admiration. So that his Lordship is not only full of Wonder and Astonishment in *himself*; but the *Cause* of Wonder and Astonishment in other Men. And here he has greatly the Advantage of Sir *John Falstaffe*; for a man may always *wonder*, though he may not be always *Witty*. And his Lordship well knows by frequent experience, when he has been at a Plunge both for Wit and Argument, with what Wonderful success a Note of Admiration has Supplied the want of both. *Astonishing! Amazing! Prodigious!* may be used to prove any proposition to be either true or false, just as the Writer pleases; and serve as well as "*O Lord Sir\*!*" for a general answer to every thing that can possibly be said upon any subject whatsoever. And if his Lordship had kept to this method, in his answer to Sir *Isaac Newton's* Chronology; Dr. *Sykes* could never have expose'd his Ignorance about it.

The Poet *Dryden* saw the unavoidable consequence of believing such trumpery Stories; as plainly appears from his beginning his *All for Love* with these Lines;

*Portents and Prodigies are grown so frequent;  
That they have lost their Name;*

And it must be obvious to every man of sense, that in proportion as such anile Fables are be-

\* All's well that Ends well. Act II. Sc. 4.

leiv'd,

leiv'd, all real Prophecies must lose their Influence and Importance with Mankind; and the whole *Impression* of Prodigies and Miracles be entirely lost, and follow the fate of his Lordship's Comment.

And it is no excuse after all this, to give us here and there some loose hints; that *Evans* may be like an Enthusiast, a Mystic, a Cabbalist, a Quietist \*.—What is this to the purpose; if he has given us a manifest Prophecy? and how shall we distinguish the Enthusiast from the real Prophet; or the real Prophet from the Enthusiast? In short, nothing can be built upon such rubbish, but what would grow there of itself; Superstition on one side, and Scepticism on the other: neither of which can be supposed agreeable to the Bishop's Principles. And if this be really the Case; that his Lordship is innocent of any meaning in telling us this pretty Tale, and builds nothing at all upon it; he might as well have entertained us with the Solemn History of the *Cock-Lane* Ghost, or the Drummer of *Tedworth*: and the best excuse he can make to the publick for taking up their time with such Trash, would be to confess fairly and honestly; that it was done in order to *immortalize his name*; agreeable to the humourous distich in the *Terræ-filius*;

Thy Verses are immortal, O my Friend:

For those who read them read them to *no End*.

In short, soon after he first began his Courtship to Fame, he followed the example of the God *Vertumnus* in his addresses to *Pomona*; *assimilavit*

\* Rem. 387.



*Anum*; he took upon him the old Woman, as we see by this Commentary; and he succeeded; The Character was a venerable Character, and well supported.

Omnis *Aristippum* decuit Status & Color & Res.

Others imagine; he took the Old Woman upon him, to get rid of the green Sickness; the Symptoms of which were very threat'ning, at the time he publish'd his book of Translations; (which died of that distemper) at the same time that the Historic Muse was so very ill of it: an account of which we find in his next book, the *Critical* and *Philosophick* Enquiry into the Causes of *Prodigies*, &c. p. 65. The words are these; "The Historic Muse, after much vain longing for a vigorous adorer, is fallen under that indispotion of her Sex, so well known by a depraved appetite for Trash and Cinders." However, his Lordship's Critical Muse had a stronger Constitution; and got over it, as I tell you; by taking the Old Woman. And the yellow hue, that now spreads so widely among his friends, and tinges every page in the *delicacy* of *Friendship*, and many other pamphlets, is entirely owing to a very different Cause.

But though the learned Gossips, who collect such idle Stuff without meaning to build upon it; or, in other words, who talk Nonsense for Nonsense Sake; οἱ λέγουσι μὲν πολλὰ, ἴσασι δὲ ἔδεν ὅν λέγουσι; these γραφ-συλλέκτροι deserve most abundantly to be laugh'd-at; yet the subject of Prophecy ought at the same time to be handled in the most solemn and serious manner. *Hoc opus desiderari statuo*, says Lord Bacon on this subject; *verum tale est, ut magna*

*magna cum Sapiencia Sobrietate et Reverentia tractandum sit ; aut omnino dimittendum.* I must therefore beg leave to hint to our great Critick παίζοντι ἢ σπουδάζοντι, let him be in jest or in earnest, (as he translates the words) this one serious Reflection ; whether by his formal Solemnity upon this trifling occasion, he hath not exposed the Subject itself to ridicule ; and given to the Sceptick the same advantage over the proofs of Christianity deriv'd from Prophecy, as the false and ridiculous Miracles of the *Romish* Church have given them, over such proofs as are deriv'd from Miracles. And thus by the same management, the two great foundations of our Faith are in danger of becoming a jest and a laughing Stock to Unbelievers.

“ It must be owned, says Dr. Sykes ; there  
 “ has been in the World a great deal of Cheat  
 “ and Imposture : and Men of Learning have  
 “ so long concurred in propagating pious Frauds ;  
 “ and in writing the Lives of Hypocrites, En-  
 “ thusiasts or Madmen, who have pretended to  
 “ work Miracles ; till they have almost destroy'd  
 “ the natural Evidence, which true Miracles af-  
 “ ford : by hardly leaving us a Probability of dis-  
 “ tinguishing between the Evidence for them and  
 “ pretended ones—they sap the foundation of  
 “ Christianity itself ; and make it very difficult,  
 “ for those true Miracles that support it to gain  
 “ any Credit\*.” And the case is just the same  
 with regard to Prophecies.

It was this Reflection, that provoke'd a learned and candid Man (instead of writing with his own hand in the margin of the page, as a great

\* Sykes' Essay, p. 139, 140.

and

and extraordinary Genius had done, *A manifest Prophecy* \*;) to put down at the end of this Appendix the following Words; *Portaque emittit aburna*: meaning to intimate, that he saw the whole was a *Bam*; and the Author did not expect you should believe a word of the matter. And in like manner, Mr. P. quoted by Dr. Sykes, seems to think; the Bishop was infected in the Scholes of the Philosophers, with the Itch of telling Lies for the Public Good; and intimates, that he ought to perform Quarantine; before his admission to Credit. But these Notions arise from considering the Bishop, as they do other Men; who can only believe *one* side of a contradiction at a time: whereas his Lordship frequently believes, or at least defends, *both*. So that it would be no great wonder, if he should maintain that *Evans* was both a real Prophet and an Impostor. It was no more than we find in the *Adventure* of the Theocracy; in which he attempts to shew, that an extraordinary Providence over the *Jews* entirely *ceased*, upon their Return from Captivity; and yet *continued* over them till the time of Christ: i. e. it *continued* about 500 years after it had *ceased* †. It was no

\* Rem. 384, 385.

† See Sykes on the *Theocracy*.

As to what his Lordship tells us, by way of Salvo, of a difference between the *Form* of Government and the *Administration* of Government; 'tis no kind of Answer to the Objection. He knew it was not; and, so, to divert the Reader's Attention, and digest his own Spleen, he falls foul upon his brother *Oldmixon*. For when his Lordship is in his *Tewkesbury* Mood, [See *Richard III. Shakespeare*] touch but his Hypothesis, and 'tis all one to him, whether he stabs the living or the dead; he'd play the *Nero* with a whole parish, rather than lose his Fiddle. See Remarks on Occasional Reflections, II. 163.

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more



more than we find in the *Achievement* of the *Jewish* Revelation; which Revelation consisted, according to his Lordship, in concealing from the *Jews*, what every body else knew. It is not so easy a thing therefore to confute his Lordship, as may be imagin'd. For unless you confute both sides of the question, you do your Buis'ness only by halves; and he will slip thro' your fingers, as easily as Sir *J. Falstaff* could creep thro' an Alderman's Thumb-ring;

*Fiet Aper, modo Avis, modo Saxum, et, cum volet, Arbor.*

But it is difficult to account where his Lordship's *Wisdom* was, in telling the World; that a great and extraordinary Genius considered the Dreams of *Evans* upon the same footing as the Scripture: (for so they must be, if they were *manifest* Prophecies.) Does he mean to inform us, that He himself looks upon them in the same light? If he does, the Lord have Mercy upon such Defenders of the Faith! and, if he does not; where is his *Wisdom* in making us believe he does? But perhaps he does not mean to shew his *Wisdom*, but his *Wit*; and his *Wit* lies in the *Bite*: and here indeed he has reason to shake his sides abundantly; for there's ne'er a *King in Christendom was ever better bit* \*, than his Readers will be; if they think to know any more of the matter from him, than they did

\* See his Lordship's Note upon this Speech of the Carriers in I Hen. IV. p 121. "The Word *bite*, he says, was not then used in the Cant Sense, to deceive or impose upon. Time has added a pleasantry to the Expression:"—So now it seems we are to understand, that the Fleas deceiv'd and impos'd upon the Carriers; and in this *pleasant* sense the words are here alluded to.

before;

before : 'Tis probable therefore, that his Lordship has written all *about it* ; either for the sake of the *Carpocratian* Profelytes, who were to be changed out of Fools into Madmen ; or else merely to keep-up the Reader's Admiration, and make men Stare ; as they did, when he was first advanced to the Bench of Bishops ; and became a *Fantastical Lord* \*.

In short, the whole that is said about prophecy either in the appendix by the Bishop, or in the Book itself by Dr. *Jortin*, *pace tanti viri dixerim*, is so drawn ; that, after reading it, we find ourselves just as uncertain as at first. We have been curvetting upon a manage'd horse, merely by way of amusement ; which sets us down just where he took us up. Dr. *Jortin* quotes *Isaiah*, that God only knows future things ; and says, " from hence it has been concluded ; that there " never was such a thing as Fore-knowledge in " the Pagan world : a Conclusion too large and " absolute to be inferred from the premises †." And so far he is certainly right ; for who can say, that God has never foretold any thing to the Pagans ? We know, he has. But the question is not, whether he hath reveled any thing to Them ; but whether They had any arts of Divination or natural Prognosticks, that could inform them of future things. That this is the true State of the Question, appears from *Cicero* himself. His words are these—*Quæ est autem*

\* *Fantastical Lord.*] that is, a *Spiritual* Lord ; or a Bishop.  
 " *Fantastical* is used for *Spiritual*." *Warb. Shakesp.* Vol. V1,

339.

† Rem. 107. 108.

*Gens, aut quæ Civitas; quæ non aut extis pecudum, aut monstra aut fulgura interpretantium, aut augurum, aut astrologorum, aut sortium, (ea enim fere ARTIS sunt) aut Somniorum aut Vaticinationum, (hæc enim duo NATURALIA putantur) prædictione moveatur* \*? and to this the words of *Isaiab* are a full and sufficient answer: “Produce your Cause, saith the Lord; bring forth your strong Reasons, saith the King of *Jacob*—Let them bring them forth, and shew us what shall happen: let them shew the former things; that we may consider them, and know the latter end of them: or let them shew us things to come—Shew the things that are to come hereafter; that we may know, that ye are Gods†.” And accordingly we find; that neither *Joseph* nor *Daniel* pretended to interpret the dreams of *Pharaoh* or *Nebuchadnezzar*, by any such arts.

Are we then to believe, that all such pretences are mere Impositions? No doubt of it; and so are their Miracles, which were performed, as *St. Paul* describes them, ἐν δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους, in the power and signs and wonders of a Lye; that is, by fictitious power, signs, and wonders. Nay, the Fathers themselves, tho’ they some-times taught and allowed, that Pagan Idolatry was supported by Oracles and Miracles; do nevertheless on other Occasions confess, or clearly intimate; that Paganism had no other Support, than human Craft and Imposture. (*Farmer on Miracles*, p. 242. 319.) But *Dr. Fortin* does not venture to assert

\* *Cic. de Divin. Lib. 1.*

† *Is. xli. 23. See also xlii. 9. xliiv. 7. 8. xlii. 9. 10. See also Jer. xiv. 14. xxvii. 9. 10. L. 35. 36.*



this; he only tells us, in the Class of Knaves and Liars must be placed the *Generality* of Soothsayers and Magicians; and they, who made a craft and lively-hood of predicting; and those who drew the Art into a System: p. 28. and that these Kinds of Divination are extremely *Suspicious* \*. Thus we are left as liable to be imposed-upon; as if nothing had been said upon the Subject. And in another place he tells us; “ that *Cicero* has  
 “ treated of the Subject of Divination, in two  
 “ books; but has not overset all the Proofs,  
 “ which he has offered for it; and he (*Cicero*)  
 “ has observed, that all Nations, civil and barbarous, always agreed in this; that there was  
 “ such a thing as Divination, or a foreknowledge  
 “ of Events to be obtained by various indications; as by the Stars, by Portents and Prodigious, by the Entrails of the Victims, by  
 “ Omens, by Lots, by Forebodings, by consulting the Dead, by Oracles, &c. †”

Be it so; and I may add, by Gypsies, by the Sieve and Sheers, by Palmistry, by Tea-leaves and Coffee-grounds, by the *Bath-Col*, by the *Sortes Virgilianæ*, *Biblicæ*, *Evangelicæ*, &c. the last of which kinds of Divination, we are told, was in much request among the Pagans, Jews, and Christians ‡.

I allow, that *Cicero* has not overset all the proofs he has brought in favour of Divination; but the reason was, because they were *many of them* topheavy, and overset themselves; and

\* Rem. 122, 123.

† Ibid 116.

‡ Ibid 387.

Cicero did not think them worthy of a particular Answer. If there was any thing of Consequence unanswered, in the second book *de Divinatione*; Dr. Fortin should have pointed it out.

One of the Stories which Cicero thus treats with contempt, is that of Attius's cutting thro' a Whetstone with a Razor; the truth of which Quintus endeavours to support, by urging; that they were both buried near the place, where the Fact happen'd; that to deny such Evidence, is to destroy the Credit of all History; and give ourselves up to Atheism: which is the same argument we find in the old Song;

*And if any shall doubt, that these things have ne'er been;—  
Why, his Sword in the Abbey is still to be seen.*

*Cotem autem illam & Novaculam defossam in Comitio, supraque impositum Puteal accepimus. Negemus omnia, comburamus Annales, ficta hæc esse dicamus, quidvis denique potius quam Deos res humanas curare fateamur. De Div. I. xvii.* And yet Cicero, in answer to this, does not offer any thing more than a general Argument; which indeed is very extensive, and may probably take-in every thing in the first book which he has not answered particularly. *Hoc ego Philosophi non arbitror, Testibus uti; qui aut Casu veri, aut Malitia falsi fictique esse possunt. Argumentis & Rationibus oportet, quare quidque ita sit, docere; non Eventis: iis præsertim, quibus mihi liceat non credere---Omitte igitur Lituum Romuli; quem in maximo incendio negas potuisse comburi. Contemne Cotem Attii Navii; nihil debet esse in Philosophia commentitiis fabulis loci. II. xi. xxviii.* See also II. lvi. and xxv. where he argues against the Oracles, as either false, or true  
by

by Chance ; or so obscure, as to allow of no certain Interpretation.

Another pretty story, among the many which *Quintus* hath collected, which *Cicero* rejects with the same contempt, is this: *Tib. Gracchus*, who had been twice Consul and Censor, a chief Augur, a wise man and an excellent Citizen, caught two Snakes in his house ; and immediately called together the *Haruspices* : who inform'd him ; if he let go the Male, his Wife should die ; and if he let go the Female, it would be fatal to Himself : upon which the uxorious Husband saved his Wife, at his own expence. A likely Story ! But why did this wise Man let either of them go ? as *Cicero* has observ'd. He should have slain them both ; as, *Hecateus* tells us, *Mosullam* the Jew serv'd the Prophetick bird ; that perch'd before the Army of *Ptolemy*. If that Bird stands, says the Cunning Man, ye are to stand ; if he goes forward, you must go on ; and if he flies back again, you must return. Upon this the Jew let fly an Arrow, and killed him. Whereon the Diviner and some of the Company had great indignation ; and fell on him in the most outrageous Terms. Why certainly, said the Jew to them, ye are all mad ; to make such a bustle about a foolish Bird. How could that wretched Creature foreshew *our* Fortune ; who knew nothing of *his own* ? If this Bird could have told good or evil to come, he would have kept out of this Place ; for fear of being slain by the arrow of *Mosullam* the Jew.

This Story, Dr. *Prideaux* observes \*, was told by *Hecateus* ; on purpose to expose and condemn

\* *Prid. Con. Part. I. Book viii.*



the Superstition of the Heathens, which then obtain'd concerning such matters : and to commend and extol the Wisdom of the *Jews*, in rejecting and despising all these Follies.

The death of the poor Cat, that came into Lady B——'s Chamber when she was in labour, was still more pitiable. The Midwife and Nurses were unanimous, that she ought to be hang'd ; because she portended, that the Child would be a *Girl* : but my Lady being brought to bed of a *Boy*, contrary to their Interpretations ; they delivered over the poor Cat to the secular Arm, to be hang'd for a false Prophet. The Condemnation of Mr. *Tillard*, before a Tribunal of equal Severity, was just of the same kind : he was first condemn'd, as a Russian that stabs a Man in the dark ; because he did *not* put his name to his book against the divine Legation : and afterwards condemn'd, as lost to shame ; both as a Man and as a Writer : because he *did* put his name to it.

Oh, tremendous Justice *Midas* !

Who can oppose great Justice *Midas* !

And are we now to return back to these idle Superstitions ; because *Cicero* has not overset all *Quintus*'s arguments ?

*Chrysippus*, we are told, collected innumerable Oracles ; and not one, but what was attested by much evidence : *nec ullum sine locuplete auctore atque teste*. But *Cicero* paid no more regard to them ; than a consistent Protestant would pay to the Miracles said to be perform'd at Abbé *Paris*'s Tomb. And why ? the Truth is ; we want another kind of Evidence, besides mere human Testimony ; to convince us of such extraordinary Facts : And this Evidence has been

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proved by learned Men to belong to the Scripture-miracles ; and to no others.

So that a Man of Understanding, God be praised, may beleive Christianity ; without beleiving all the Nonsense of Heathenism or Popery : and if we were to reason now-a-days, as *Cicero* does in his first book of Divination ; no body would think it worth his while to answer us : any more than to write a particular Confutation of all the idle Stories in the popish Legends. And yet the Bishop asks ; “ Are we then to condemn, as “ *profane* History, of Prodigies and Miracles ? “ No ; by no means. The interposition of Providence in human affairs has all the marks of “ Truth, that such a thing is capable of.” Excellent Reasoning ! is the Interposition of Providence deny’d ; by a denial of the Prodigies and Miracles, which are spoken of by the Heathen Historians ?—And what are all the marks of Truth, that such a thing is capable of ? Why, Universal Consent : which I have shewn to be insufficient ; notwithstanding his Lordship calls it the old beaten ground of Certainty : and besides, the Fact itself is false—there never was an Universal Consent among the Heathens. See *Crit. and Philo. Enquiry*, p. 121.

When ingenious Men and Scholars are drawn into such a superstitious way of talking, merely by their Learning ; and because the very excusable Ignorance of the Heathens had lead the way ; how can we avoid crying-out upon *Selden*, as *Cræsus* did upon *Solon* ; O *Selden* ! *Selden* ! *Selden* ! True are thy words, and worthy to be written

Written in letters of Gold; that, *No man is the Wiser, for his Learning.*

For my own part, I must confess myself much more incline'd to the Philosophy of the learned *Hotspur* upon this Subject; as we find it laid down in *Shakespear*.

—at My nativity, (says *Glendower*)

The front of Heav'n was full of fiery Shapes;  
Of burning Cressets: know, that at My birth  
The frame and the foundation of the Earth  
Shook, like a Coward. ———

To which *Hotspur* answers, \*

..... So it would have done,  
At the same season, if your Mother's Cat  
Had kitten'd; tho' yourself had ne'er been born.

Now, according to this Philosophy, if the Pagans Jews and Christians had consulted the *Sortes* for their Mothers Kittens, when they did it for Themselves; they would have met with the same identical Answers. For instance—

Had *William*, the first *Norman* Bishop of *Norwich*, dip'd in the Bible for his Kittens, instead of *Himself*; he would have met with the Words, *Non Hunc, sed Barabbam*: and his Successor in like manner would have read for his Kittens, as he did for *Himself*; *Amice, ad quod Venisti?* † and *Cicero* proves himself to be of the same opinion, when he says; *An censes, eundem Vitulum, si alius delegerit, sine capite jecur inventurum; si alius, cum Capite?* ‡ i. e. Do you think a man would light upon one Text, if he dip'd for *Himself*; and ano-

\* First Part Hen. iv. act iii. sc. 1.

† *Præd. Con.* Vol. 2.

‡ *de Divin.*



ther, if he dip'd for his *Kittens*? Now, if these things are so; tho' we should suppose a learned Divine, in search of Preferment, (a cunning shaver and a very dexterous Trimmer, \* as his Lordship has described *Shakespear*;) should find himself in a State of *Betweenity*; viz. between two Bishops of opposite Principles, suppose a *H*— and a *S*—; and should venture to try his fortune by the *Sortes*; and be directed by the Answer, to *cast his Net on the right side of the Ship*;—and *should* catch a Bishoprick: yet surely we can see no reason to look upon it to be an *Echo from Heaven*, as *Arise Evans* entitles his book; or *Vox Stellarum*, as Dr. *Moore* calls his Almanack: It can be no better at best than a *Bath-Col*; that is, the *Daughter* of a *Voice*; and the decrees of Heaven are as much out of the Question, as if it was the *Voice* of a *Daughter*. In short, all these methods of Divination are appeals to Heaven or Hell; whichever shall please to answer: without any assurance, from which it comes: and a temptation to the Devil to deceive us.

*Flectere si nequeo Superos, Acheronta movebo.*

But, let the answer come from whence it will, still it must be according to the *Hotspurrian* Hypothesis, of a Universal Nature; and may be as certainly depended upon for our Kittens, as it used to be for our Bishops.

But this being a matter of great Importance already bolted to the Bran in a dialogue between Sir *Hugh Evans*, a Relation I suppose of *Arise Evans*, his Lordship's Prophet, and his Scholar

\* *Warb. Sh.* Vol. I. p. 113.

Master *William Page*; I shall give it you, as I find it in the MS.

Sir *Hugh. William Page*, How many Kittens had your mother's Cat, in her last Litter?

*Wm.* Five, Sir *Hugh*.

Sir *H.* Take-up your *Virgil, William*; for thou art a good sprank Lad; and read me the first line that comes into your Eye—(*aside*) I want to find out, whether the *Sortes Virgilianæ* will give me any Light into the Fate of these Kittens; before I venture to try it upon myself:

*Wm.* *Tres Notus abreptas in saxa latentia torquet.*

That is,

Three by the Winds were dash'd against the Rocks.

Sir *H.* Try again, *William*; but shut the book first; there, now open it.

*Wm.* *Apparent rari nantes in gurgite vasto.*

In the great stream a Few are seen to swim.

Sir *H.* Try once more, *William*; for the Number *three* is ominous.

*Wm.* . . . . . *Tres Eurus ab alto*

*In brevia & Syrtes urget—*

Three from the deep are driven by the Storm  
To perish in the Shoals.

Sir *H.* There is a good *William*.—(*aside*) Now I will examine into the Fate of the Kittens.—(*aloud*) Have you save'd any of the Kittens, *William*?

*Wm.* Yes, two. I save'd one; and my Sister *Anne Page*, the other.

Sir *H.* And what is become of the other Three?

*Wm.* They were drown'd, Sir *Hugh*.

Sir H. *Drown'd!* you amaze me—*Drown'd!* you mean, they were knock'd on the head.

Wm. No, Sir *Hugh*; they were all three drown'd in the great Pond.

Sir H. All *three*, do you say? *Tres Notus abreptas*—prodigious! — *Tres Euris ab alto*—Wonderful Coincidence!—*Apparent rari nantes*—Who can speak of it, but in Terms of *Astonishment*?—And in the great Pond too! *in gurgite vasto*—*A Manifest Prophecy*! It is impossible to resist the Evidence of these unhappy Sufferers—I'll certainly try my own Fortune by the same Divination—

*Triste per augurium Teucrorum pectora ducunt*—  
The dismal Augury demands our Faith!

Oh wonderful! wonderful! and most wonderfully wonderful! and yet again wonderful, and out of all Hooping.—Here ends the Dialogue; and Sir *Hugh's* Soliloquy.

Now from all this Evidence, and especially the last, we may safely conclude; that the *Sortes Virgilianæ*, *Evangelicæ*, *Biblicæ*, and the flight of Birds, and feeding of Chicken, and all the other kinds of Divination already mentioned, will answer to the full as well for our *Kittens*; as for our *Bishops*, or our *selves*: and thereby appear to be of universal use; *Divinatio Catholica*. And this *Arcanum Hotspurrianum*, thus confirmed, obliges me to reject the old *Dogma*; in so much request among the Pagans, Jews, and Christians; supported by *Owen Glendower*, and mother *Shipton*, and the whore of *Babylon*, and *Mary Squire*, and the other Philosophers, whether Clergy or  
Laity,



Laity, male or female, old men or old women, *qui Babylonios tentarunt Numeros*; who endeavour to monopolise these Divinations: And if any of them shall here-after quote what has been said to have happen'd upon consulting them, either to King, Lords or Commons; it will be sufficient to silence their objections, and a Knock-down Argument to all their Superstitious Whimsies, to reply—*Jam dic, 'piscopo \**, *de tribus catellis*. Solve me the Phænomenon of the three *Kittens*.

\* For *Episcope*; an elision quite in the Bishop's manner, and to his taste. Nothing can be more pleasing to a delicate Ear, than such Kind of Harmonious Elisions. His Lordship is full of them, in his Emendations of *Shakespear*; as *fear'-sperfung*, *Ang'shing*, i' th' presence 't's Death: to which I beg leave to add one of my own upon these lines in the *Midsummer Night's Dream*,

and some keep back  
The Clam'rous Owl; that nightly hoots, and wonders  
At our *queint Spirits*———

It ought to be read, *'nglish Spirits*; that is, *English Spirits*. And I confirm this happy Conjecture from his Lordship's learned Observation from *D'Ewes' Journey*, in his Excellent Note upon *Mum* in the *Merry Wives of Windsor*, Act II. p. 272; where he says, there was no home affair made more noise in and out of Parliament, than the Suppression and Regulation of Taverns, Inns, Alehouses, *strong liquors*, or the *drinkers of them*; to both which the words *'nglish Spirits* may be applied. And the Satire here is extremely fine: for the very Owls are represented as wondering and hooting at those Drunkards, when they return'd home from the ale-house; who were determin'd to drink strong liquors, *contrary to Act of Parliament*. THIS IS NATURE!

and some keep back  
The Clam'rous Owl; that nightly hoots, and wonders  
At our *'nglish Spirits*.      THIS IS HARMONY!

F I N I S.



THE Author of this Examination and Expo-  
 fal is very sensible, his Performance would  
 have more the look and air of a *just Work*; if a  
 decent list were here subjoin'd of his mistakes,  
 under the learned title of *Curae Secundæ*, or the  
 like: and obscure as he is, he hopes to be allow'd  
 the privilege of pleading, what he can truly al-  
 lege in common with other great men; his dis-  
 tance from the Press, his *fuga limæ laboris & mora*,  
 his confidence in an oscitant editor, &c. &c. How-  
 ever, he contents himself with only recommend-  
 ing to the gentle reader, the few *Addenda & Er-  
 rata* that follow; and is happy in having here the  
 example of one of the best Scholars and most  
 learned Critics of the age to justify him. See  
 Remarks on several Occasional Reflections; part  
 II. and last.

#### ADDENDA & CORRIGENDA.

P. 1. l. 8, *add*—which I had not seen before:  
 though I find, the book has been published these  
 twenty years.

P. 2. l. 3, *read*, examining and confirming—  
 l. 13, *read*, ARISE or RICE—l. 28, *read*, impu-  
 dent, and not very uncommon.

P. 7. l. ult. *r.* in an imitation or parody.

P. 8. l. 1, *r.* Chronicon, heretofore much  
 blown upon—l. 3, after Imp. \* *add* [or *Jubente*  
*Antistite*, imp. (for *impellente*) *Satana*, as We say  
 in all our criminal Indictments;)]—l. 19, *for* he,  
*r.* the Doctor.

P. 12.



P. 12. While the Bishop is puffing and celebrating himself, without grace or modesty, for this wonderful achievement on *Virgil*; which he has accomplish'd with the aid of *Meursius*: he vouchsafes to drop some little dew of Praise on a certain Zany of his; and draws that little from Mr. *Addison*, on whose ruin this puny (I mean, able) Critick's glory is to be rear'd; as said Zany had rear'd the great Mountebank's on his having totally eclipsed *Aristotle* and *Longinus*. "It was not thus (says *Quinbus Flestrin*; that is, not as *Addison* has done;) that an able Critick lately explained *Virgil's* noble Allegory in the beginning of the third *Georgic*," &c. It was not, indeed; for Mr. *Addison* look'd into himself and his own Ideas only; the able Critick (forgetting *Perfius's* rule, *Ne te quæfiveris extra*;) look'd into *F. Catrou*: in whom he found All that his Master so applauds and exalts; only not quite so fine-drawn and wire-drawn. Pox take those rascals, who liv'd before us; said a pleasant fellow: they have stolen and run-away with all the good things I should have said. 'Tis all the *Meursius's* and *Catrou's* are good for. When the late D. of R. kept wild beasts, it was a common diversion to make two of his Bears drunk; (not metaphorically, with Flattery; but literally, with strong Ale :) and then daub them over with Honey. It was excellent sport to see how awkwardly and how lovingly (like a couple of *able Criticks*) they would lick and claw one another.

P. 16, l. ult. the quotation from *Cicero* should have been in the Text.

P. 20, l. 23. the words, *which never existed*, should be in brackets; not in a parenthesis.

*Omiss.* p. 16, Note ‡, Mr. *Bott*, of whom honourable mention is made p. 32, has shewn; that, with his Lordship, a *Hint* (and that but an *obscure* one too;) is equivalent to a *full Discovery*. See his Answer to the D. L. p. 13.

P. 25, l. 25, *dele* the *after* First.

P. 29, l. 22, *for* Warb. Sh. r. *Shakespeare's Hamlet*.

P. 33. One of the Bears, mention'd above, happen'd to get loose; and was running along the street, in which a Tinker was gravely walking: the people all cry'd, Tinker, Tinker, beware of the Bear. Upon this, *Magnano* face'd about, with great composure; and raising his staff, knock'd down *Bruin*: then setting his arms a-kimbo, walk'd-off very sedately; only saying, Let the Bear beware of the Tinker. Which is now become a Proverb in those parts.

P. 42, l. 2. However, *Monf. Voltaire* in his *Philos. Hist.* argues just in the same manner; chap. 35. "It is strange (says he) that the word *Python*, which is *Greek*, should be known in the time of *Saul*. Many learned men have concluded from hence, that this History was not written; till the *Jews* traded with the *Greeks*, after the time of *Alexander*." This refers to 1 Sam. xxviii. 78: where the word *Python* is not in the original *Hebrew*, but only in the vulgate *Latin*. These two Criticisms shew the same kind of Genius. And Mr. *Farmer's* hopes must fail him, when he says; "For the credit of Learning one wou'd hope, (what I really believe to be the case) that *Voltaire* is the only learned man, who ever undertook to determine the date of a *Hebrew* book, from the use of a *Greek* word in a *Latin* translation made  
many

many hundred years after it ; and not to be found in the original." On Miracles, p. 249.

P. 44, l. ult. Dr. *Bentley*] add ; The nephew of this great Man has long since told the world ; that, when some officious friend acquainted the Doctor, that Mr. *Pope* had abused him ; he only replied, " Ay ; like enough : I spoke against his *Homer* ; and the portentous *Cub* never forgives."

P. 49, l. 19. It seems but fair, to take notice here ; that the last lordly editor of Mr. *Pope's* works takes to himself the merit of having prevailed with that Gentleman, to alter some expressions in the Essay on Man ; which seem'd to thwart a providential administration, and favour Fatalism. I should be glad to have those alterations pointed-out : at present I recollect only two passages alter'd ; which, whatever his *Lordship* found them, he has left Nonsense ; and of which the author may justly complain, in his own words upon another occasion ;

Another *Phæbus*, thy own *Phæbus*, reigns ;  
Joys in My jiggs, and dances in My chains.

The one is in Ep. i. 97. the other in Ep. iii. 46. about a Goose : *both* which I would desire the reader to compare with the former editions, and see the Bishop's notes on them. For I am of Dr. *H's* mind ; that his Lordship is equally happy in his Comments : whether they be on *Pope*, *Shakespeare*, or *Rice Evans*.

P. 49. Note. After *tempora mutantur*, the rest of the Note should have been in the Text ; immediately before the Paragraph which begins—*And lastly*.

P. 51,



P. 51, l. 8, for Sorcerer, r. Sneer—l. 11, r. and to plume.

P. 55, l. 5, for Comment r. Pamphlet.

P. 63, l. 4, add—Or, if his Lordship had undertaken this *Adventure* himself, he wou'd have been deem'd by all wise men to have made a far better amends thereby to this injure'd and burlesque'd argument from Prophecy; than by his late *Achievement*, in founding a Lecture, value 500 l. Which I never think of, but *Peter Aretine's* remark comes to my mind; on his surveying the Gold Chain, which *Charles V* sent him, just before his ill-starr'd *African* campaign. See *Fontenelle's* Dialogues of the Dead.—l. 15, add—And the self-same is cited by the Bishop (for *similes amant labra lactucas*) in his D. L. ii. 3. from *Diodorus* and *Polybius*: for whereas *Timæus* look'd upon the popular story of *Phalaris's* Bull, as a mere Fable; They alleged against Him, that the Bull *himself* existed in their time; and bellow'd out his confutation.

P. 71, l. 22, for Journey r. Journal.

F I N I S.

